A NOTE

ON THE

Education of Parsee Children

WITH

Suggestions for its Reform

IN ACCORDANCE WITH

Modern Educational Ideals and Principles.

00069836

BY

Cavasji D. Mahaluxmivala.

God
379.54
Mah/Not
69836

BOMBAY BRANCH
OF HE
Royal Asiatic Society.

Digitized with financial assistance from the
Mr. Sangi
on 12 April, 2019

With the compiler's compliments.

The Hony Secretary, Bombay
Branch of the Royal Asiatic
Society.

With C.D. Muhammad's
compliments.

A NOTE

ON THE

Education of Parsee Children

WITH

Suggestions for its Reform

IN ACCORDANCE WITH

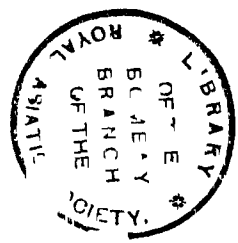
69836

Modern Educational Ideals and Principles.

Being a Supplement to the Report on the Education of Parsee Boys of the Education Committee appointed by the Trustees of the Parsee Punchayet.

BY

Cavasji D. Mahaluxmivala.



1921.

00069836

FOREWORD.

As it is over a year since the Report to which this Note is meant to be a supplement, was published, some explanation about the genesis and the object of the Report and the subsequent publication of this Note seems necessary.

2. In November 1916 a letter was addressed to the Parsee Punchayat Trustees by the Zoroastrian Association, drawing attention to the grave defects in the education of Parsee children and the failure of all previous attempts to remedy them for want of funds, and requesting them as the body most suitable for the purpose, to take early steps for raising a large Parsee Education Fund. The Trustees, thereupon, in February 1917, appointed a Committee of the following gentlemen :—

PROF. FARDUNJI M. DASTUR, M. A. (*Registrar, Bombay University.*)

JALBHAI DORABJI BHARDA, ESQR., B. A. (*Joint Principal, New High School.*)

DOSABHAI NASARWANJI WADIA, ESQR., M. A. (*Principal, Sir J. J. Parsee B. Institution.*)

HORMASJI JEHANGIR BHABHA, ESQR., M. A. (*Retired Inspector-General of Education, Mysore.*)

DADABHAI SORABJI JOSHI, ESQR., B. A. (*Principal, J. N. Petit Parsee Boys' Orphanage.*)

CAVASJI DHANJIBHAI MAHALUXMIVALA, ESQR. (*Representative of the Zoroastrian Association*).

3. The Committee were requested to report on the following points:—

(1) The present state of education among Parsees, its defects, and the means of removing them.

(2) What amount of truth there is in the common complaint that more attention is paid to literary education among Parsees than to manual, technical and industrial education, and the means of removing this complaint.

(3) The Zoroastrian Association make a special suggestion in their letter that as in the Petit Parsee Orphanage for boys, after passing a certain standard there is a bifurcation of

studies into (*a*) literary and (*b*) technical and industrial, the same bifurcation should be made in other Parsee schools, especially all charitable institutions. The Committee was requested to consider the reasonableness of this suggestion and propose means for carrying it out if approved.

4. The first meeting of the Committee was held on 29th March 1917, at which Mr. Bhabha was appointed President and myself Secretary. At the next meeting on 21st June 1917 a questionnaire prepared by the Secretary was discussed and passed and it was resolved to print and circulate it for replies. Printed copies of the questionnaire were sent to about 300 persons on 1st August 1917. In all 72 replies were received, the last of which—a long printed one from the Honorary Secretary of the Zoroastrian Association, Khan Bahadur Dr. J. K. Daji, L. M. & S.—having come to hand on 7th February 1918. The replies were circulated among the members of the Committee and a meeting was then held on 10th April 1918 when some issues were framed for consideration. Since then owing to the President's absence from Bombay for a long time, and also on account of two successive visitations of influenza and the President's poor health, no meetings were held till 22nd February 1919. From that date up to the 30th March six meetings were held at which other issues were framed, and after discussing all the issues fully several resolutions were passed thereon. The President then kindly undertook to draft the report on the lines of the resolutions passed by the Committee. I was present at all the meetings as Secretary, and it was after all the resolutions were passed that I left Bombay for Ootacamund for the sake of my own and my wife's health.

5. Copies of the report drafted by the President were sent to the members on 21st February 1920, a copy being posted to me at Ootacamund at the same time. On receiving it I wrote to the President requesting him to keep me informed from time to time of any alterations that might be made at the meetings held for the approval and adoption of the Report, so that I might have an opportunity of placing my views in writing before the Committee, before it was finally adopted. The President however replied that "as we shall go on correcting the draft it will be difficult to have minutes regarding verbal changes. There will be no need to send your views after the whole report is discussed." In my reply to him I expressed my determination to place my views on the draft report before the Committee and of reserving my right to

append a minute after seeing how far my suggestions were incorporated in the report.

6. In the meantime, as desired by the Committee, I sent a memorandum of my suggestions on the draft report, on 17th March 1920. In connection with the memorandum sent by me I was informed on 1st April 1920 that "all the points to which you refer have been considered," and in a subsequent letter dated 29th April 1920 that "your memorandum of suggestions was reconsidered at the meeting of 21st April with a view to see if your suggestions could be incorporated in the report in their proper places. Some changes have been made in the report accordingly." The alterations made in the report were a few corrections in some minor points to which I had drawn attention. The final page of the fair copy of the Report was sent to me, with letter dated 29th May 1920, for signature and return. While returning the report signed by me, with my letter dated 3rd June 1920, I stated that the members of the Committee might be informed that I had signed the Report as in the main I agreed with it but that as stated in my previous letters I wanted to append my minute to the Report on the points alluded to in paras 2, 5, 6, 9, 15, and 17 of my memorandum of suggestions on the draft report. In circulating this letter among the members of the Committee the President remarked thereon that "The suggestions are again circulated because in his letter of June 3rd, he again says that he wants to deal with the subject of certain paragraphs in his suggestions when writing the minute. I hope he will find that almost everything he refers to has been as fully dealt with as may be expected in the Report and there is hardly any need of a separate minute." Mr. Bharda however endorsed his opinion on the circular that I was at liberty to make a separate minute if I liked, and the other members concurred with it.

7. After my return to Bombay, at the last meeting of the Committee held on 5th August 1920 to consider and approve "Chapter VIII—Recommendations," drafted by the President, I again insisted on my minute being published with the Report, but as the President was very anxious to have the Report published immediately as it was already much delayed and as my minute was not completely ready at the time, in deference to his wishes I accepted a compromise to have my minute published separately afterwards as a Supplementary Note—especially as my minute was mainly of a supplementary nature—*provided it was mentioned in the Report that my Supplementary Note*

was to follow the Report. This was agreed to by all the members present at the meeting including the President.

8. To my surprise, however, I subsequently received a letter dated 24th August 1920, from Mr. R. N. Munshi of the Punchayat Office, saying "I am to inform you that the line about your Note (Appendix G) has been dropped from the Contents Page, as directed by Mr. Bhabha who is anxious to delay no more for your Note, and to see the Report out very soon. Your Note when ready will be printed as a supplement." This action of the President in dropping the reference to my Note from the Report at the time of his passing the final proof may be due to a misunderstanding on his part, but surely before doing so it was his duty to refer the matter again to the Committee who had decided to have the reference about the Note made in the Report. This action on the part of the President has been the means of putting me in a wrong position. As I was informed about this after the Report was printed I thought it useless to protest against the President's action and to bring the matter before the Committee.

9. I am obliged to give these details reluctantly to remove the misunderstanding created and remarks made in some quarters about my part in the work of the Committee, on account of a statement in the Report about my stay at Ootacamund.

10. I have now published this Note on my own account. The delay in its publication has been due to the difficulties of printing it. Almost all the presses, as is well known, now work with a deficient staff and are overburdened with work. Moreover the pressure of other more urgent and important work in the Press and the removal of the Press to a new building, have been additional causes of delay. Consequently the printing of the Note although taken in hand, after some preliminary delay, at the end of December 1920, has only just been completed.

11. I have taken opportunity of this delay in making several additions in the Annex to the Note, my object being that our community may be acquainted as fully as possible with the recent advance in educational theory and practice in the West, so that they can see for themselves how antiquated our present system of education is, how grave are its defects, what urgent need there is for reform and reconstruction, as well as in what directions reforms are required. Unless the community has before its mind the true ideal of education, and a proper

conception of its true aim and object, and its most recent theories and methods, there is little possibility of reforms being carried out on true lines. If the very foundation be imperfect or wrong the superstructure raised on it is bound to fail. The Committee in their Report recommend reforms in some matters—important matters—connected with the machinery of education. They are however silent on the most important point—the essential purpose and meaning of education and the means of fulfilling the aim—the very foundation of the whole thing.

12. I am quite prepared for the criticism that my suggestions are not practical or practicable, that they are merely the effusions of a visionary or idealist. For reply on the latter point I will in this matter also, as I have done throughout my Note and its Annex, rely on the opinion of eminent authorities on the subject who have moreover expressed the thoughts better than I can and in more eloquent language than I can command. Professor L. T. Hobhouse has said: "Great changes are not caused by ideas but they are not effected without ideas. The passions of men must be aroused if the frost of custom is to be broken, or the chains of authority burst . . . . . When it comes to a question of any far-reaching change, they must not merely conceive their own immediate end with clearness. They must convert others, they must communicate sympathy and win over the unconvinced." In his *Presidential Address to the Civic and Moral Education League*, May 1917, Professor James Ward, F.B.A., said: "It will be said perhaps, and with some impatience, these are not practical ideals. Of course not: no ideals are practical, and none ever become so but those men try to realise. The first thing is conviction as to the worth of an ideal: faith in its attainment then becomes possible. It ought to be therefore it can be. Given these, all the rest—the methods, the ways, the means—will then be added unto us." At the *Central Hindu College Old Boys' Dinner*, in 1918, Baboo Bhagwan Das, M.A., said: "And now to the word of advice. It is briefly this: 'Dream manfully! Be practical and real by all means; but be ideal even more. The real must from the very nature of things, however hard it struggles forwards, always lag behind the ideal. But if it turned away its gaze from the ideal, then it would cease from progress altogether, it would sink back and degenerate. Therefore this word of advice." In "*The Younger Generation*," the famous Swedish authoress Ellen Key says: "To those who scoff at these 'fancies, impossible of realisation in an imperfect world,' I will reply

in the words of a great and true saying: Where there is no vision the people perish. No dream, however great, has ever injured a nation or a class. Dreaming is only harmful when it is indulged in at the expense of action, or when it is in irreconcilable opposition to the laws of existence." And as the Metropolitan of India said in his sermon in St. James' Church, Delhi, on 13th February 1921, "The dream of one age becomes the hope of the next and the possession of that which follows." The great Indian poet and sage of the present day, Sir Rabindranath Tagore, answers the anticipated criticism of his ideas on what the ideal of education in India should be, in his "*The Centre of Indian Culture*," 1919, in these words: "All the time that I have been developing my ideas in this paper a secret uneasiness has never been absent from my mind reminding me that these ideas would have to be submitted to the scrutiny of practical men—those men who have a natural suspicion against all pictures of completeness, because of their perfection. They are sure to ask with pitiless gravity: 'All that you discuss and describe may be true, or what is far worse, beautiful—but is it possible?' Not being a practical man myself my answer will be: 'Whatever is true is real. Reality is related to truth, as the canvas to the picture—it must be there at the back.' And if my ideal at the centre of Indian cultures has any truth, it can be, and therefore must be, realised at all cost."

13. Then as to the suggestions made in the Note not being practical or practicable, as a matter of fact the reforms suggested have already passed the stage of ideals and are now accomplished facts in some of the best schools of the West. What has been achieved elsewhere could not be impossible of achievement by us if we but strive our best to do so.

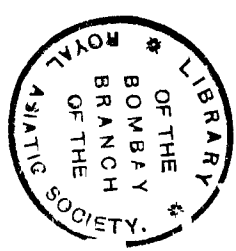
14. I crave the indulgence of the reader and the critic for the length of the Note and the too free use of quotations, on the plea that the object of the Note is to cultivate informed opinion on this important question among our community in order to secure the active co-operation and support of each and every one in the work of reform and in the raising of an adequate fund necessary for the purpose.

15. If this Note be the means of opening the eyes of the community to the grave defects of our present education and of making the influential members of the community to give earnest thought to its reform and reconstruction I shall consider my object fulfilled and my labour amply rewarded. Be it as it may, I have tried to do my duty according

to my lights and leave the result in the hands of God. In the words of Kipling expressing a Persian maxim: "The work is with us; the event is with Allah." If all my Zoroastrian brothers and sisters acting on this principle were each to do his or her part—however insignificant it may appear—in this attempt to uplift the community there need be little doubt about the result.

C. D. MAHALUXMIVALA.

Motivala Mansions,
Gowalia Tank Road, Bombay.



Supplementary Note by Mr. C. D. Mahaluxmivala on the Report on the education of Parsee children by the Committee appointed by the Parsee Panchayat Trustees.

———:o:———

Personal explanation.

I was unable, to my great regret, to attend the meetings at which the draft report was considered and passed by the Committee as I was at that time at Ootacamund for the sake of my wife's as well as my own health, and was therefore obliged to rest satisfied with forwarding my suggestions on the draft report to the Committee from there.

Object of this note.

2. I have signed the Report of the Committee as in the main I agree with it as far as it goes. I have however some remarks to offer on a few points mentioned in the Report, and at the same time wish to supplement the Report on the most important of the three points on which the Committee have been asked to report by the Panchayat Trustees, viz. the present state of education among the Parsees, its defects and the means of removing them, which in my opinion has not been adequately dealt with in the Committee's Report for the purpose of enlightening the community and cultivating right opinion on the subject.

The Committee's constitution.

3. But first of all I should like to say a word on the constitution of the Committee appointed by the Panchayat Trustees. I would not be considered wrong in stating that I am voicing the opinion of the majority of those interested in this question that the Report of the Committee would have acquired greater weight if the Panchayat Trustees had thought fit to comply with the request of the Zoroastrian Association to include in the Committee a few other members—and, I would add, a younger element also in it—who have considered this important subject not from a purely professional point of view but in its broad general aspect as affecting the life and future career of the children educated in our schools.

4. What kind of education our children should receive is a matter which concerns not only teachers and educationists but also parents and all other members of the community who are interested in its welfare. Parents have even a more intimate and vital concern and a greater stake in the education of their children as affecting their future life and career than teachers, and the voice of persons holding responsible posts and positions and of our captains of industry and commerce who have an intimate knowledge of the effect of the education given to the boys of the community as revealed in their careers in after life, cannot be neglected in the consideration of this important question. As Mr. Fisher, the present Minister of Education and the President of the Board of Education, England, stated in his speech at Manchester in September 1917: "Education is far too serious a matter to be left to the educationalists. It is a matter in which the whole nation has an immediate concern. Every parent is interested, every child is interested." The counsels of the representatives of these interests in the Committee would have been of great value.

Want of representation on the Committee of parents and captains of industry and commerce.

Every parent and the whole community has an immediate concern in the education of its children.

5. As regards the inclusion of a younger element in the Committee I will merely quote a para or two from an article by Rev. Edward Shillito in *The Sunday Times* of August 1919, on "The Wisdom of Youth" in which the claims of the young in the shaping of the future of the race are thus eloquently advocated: "The plain fact has to be faced that experience in itself does not bring wisdom. A man is not wiser because he is older; he may only be timider and more selfish; he may be but a victim of fresh illusions, even while he boasts that he has shed the illusions of his youth. Experience often brings cowardice and undue love of comfort. Now there may be a value in caution and there may be much in the sober maxims of age, but it is the wildest of dogmas to declare that this is the only wisdom. May not the daring of youth be wiser than the prudence of age? Who says that is needless? Only the aged themselves. But on what ground? It has had indeed, the shaping of the world. But is that so much a boast as a

The enthusiasm, courage, and faith of youth necessary in deliberations about the community's concerns.

confession of sin? . . . . . The cash boxes of the world are in the safes of age. Youth is commonly poor and no one will question the power of the purse. 'He who pays shall say.' The good boy has his pocket money; the wild boy is kept short. It appears sometimes a tragedy that so many dreams of youth fade away because the wealth, which is the power saved in other days, is denied to them; one day they may have money but then they may not have the dreams any longer. *If youth had but more money and age had more dreams.*"

Age generally timid and over-cautious in carrying out reforms.

6. Age generally suffers from disillusionments and loss of energy both of mind and body especially in a climate like ours, and is apt to be timid and over-cautious, and in any work requiring radical changes in the existing order of things and in fresh ventures the ardour, enthusiasm, verve, courage, faith, and idealism of youth are specially needed. With these passing remarks I shall take up the points of the Report on which I have to offer remarks.

The most important point inadequately dealt with in the Report.

7. I regret to have to say that the Committee have done scant justice to the first and fundamental point on which they were asked to report, under the plea that "this is a subject too wide and too vaguely stated, which would require an investigation into every branch of education at such length as would make it impracticable for a committee of busy men to deal with it." (Para 110 of the Committee's Report.) This point is the first and the most important of the three points referred to the Committee by the Trustees for report, and it is a pity that the Committee consisting of some of our best educational experts have not thought it worth while to spend their time on.

Omission from the Report of the most important question of moral and religious education.

8. The pity of it is the greater because the Committee not only rejected a question on moral and religious education from the draft questionnaire but have also entirely omitted this most important subject even in their report. (The question in the draft questionnaire rejected by the Committee was: "Is due provision made in our system of education for its most important aim, viz. character-formation and moral

and religious education ? Is it true that training is not a matter of the mind and body only, but that more fundamental to personality than either is the education of the soul ? What means and methods would you recommend for character training and moral and religious educatien ?)

9. Almost all educationists now recognise the very great importance of character formation and moral and religious education in the school course and consider them as the crux of the educational problem. Mr. Fisher, the President of the Board of Education which controls and directs the educational system of England, recognising the vital importance of this question, has, so recently as April last, undertaken the task of reforming the existing arrangements for religious education in schools, and has made a statement on the subject about which *The Times Educational Supplement* says : " Mr. Fisher's address marks the opening of a new era in the history of English education. It is not merely a new phase in the long progress of religious teaching which is opened by this remarkable document, and not less remarkable offer, though such an event would in itself be notable . . . . . He (Mr. Fisher) then goes on to say that any one who gives religious instruction in a public elementary school must be specially appointed for that purpose, and to secure teachers competent for appointment there must be such an adjustment of the training college system as is necessary to provide that teachers should have facilities for making themselves competent to give religious instruction. . . . . In large schools there will be specialists in religious teaching capable of meeting demands of parents for specific religious instruction. In the small schools the present denominational characteristics will be maintained, while it will be possible to provide special religious teaching for children who under the conscience clause stand out from the general religious teaching of the school. Mr. Fisher proposes that the Local Education Authority should be under obligation to make adequate provision in all public elementary schools for religious observance and instruction, differential so far as practicable in relation to religious

Importance of moral and religious education.

Mr. Fisher's scheme for reform in existing arrangements for religious education in schools.

The need of special teachers for religious education.

tenets, to be given in school hours by teachers suitable and willing to give it, subject to the conscience clause and provision for withdrawal for religious observance or instruction elsewhere."

The *Westminster Gazette* on religious education.

10. The *Westminster Gazette* criticising Mr. Fisher's statement says: "It is not that the country is less religious, but rather that it is more religious. It believes more than it did in teaching which shall be fundamentally moral and religious, and it knows that to discover such teaching and to give it in the right spirit is one of the great needs of these times . . . . . "The business of the State is to see that the instruction called undenominational is a vivid and real presentment to the child, in a religious spirit, of his duty as a man, a citizen, and a neighbour, and religious bodies are, we hope, moving to a sufficient agreement to make this possible by general consent."

Inadequacy of treatment and omission of other important subjects from the Report, viz., revision of curricula, and girls' education.

11. Among some of the other important subjects which have been very inadequately treated or left out entirely in the Report are suggestions about the revision of the courses and curricula for both boys and girls, and the entire question of girls' education, although I had drawn the attention of the Committee to these omissions in the suggestions I had sent from Ootacamund. The present curricula for boys and girls are pronounced by all competent authorities as entirely defective and urgently needing revision and yet the Committee consisting of expert educationists with the solitary exception of myself, having long and intimate knowledge and experience of school management and organisation and from whom it would not have been too much to expect illuminative suggestions on this important point, have thought fit to remain silent.

Girls' education.

12. Then as regards girls' education, it is as important as, if not more so than boys' education. That girls' school education has been based entirely on the same lines as those of boys with the Matriculation as the goal for all alike, although an extremely small percentage intend or proceed to higher University education, is evidently such a grave defect in the system that the Trustees and the Parsee community

would rightly have expected some definite opinion at least on this subject in the Report. But the Committee have decided to leave the entire question of girls' education severely alone on the ground of its being of "such importance that it would require a special report to itself."

Necessity for a large fund.

13. The amount suggested in para 126 of the Report for the General Education Trust may do to begin with, but would not suffice for all the purposes for which the Committee have recommended its use in para 128, and would require to be largely supplemented hereafter if it is decided to use it for all the purposes mentioned therein.

Refusal of admission, and promotion in spite of fitness, in the Parsee Charitable Schools not so negligible a question as supposed by the Committee.

14. On the question of refusal of admission and promotion of boys in the existing Parsee Charitable Institutions the Committee differing from me have come to the conclusion that after "full inquiries" they find that as the percentage of those who were refused admission was small and as those who were refused admission received help from other charitable funds no case was made out for meeting their wants. Now the "full inquiries" made by the Committee consisted in requesting the Secretaries of the Sir J. J. P. B. Institution and the B. J. P. C. Institution to supply to the Committee figures showing the number of children who sought admission to their schools and the number which was refused admission, as also how many of those fit to be promoted were refused promotion for want of accommodation in the higher classes, during the last five years. What do the replies received from the Secretaries indicate? It is admitted by the authorities of both the Institutions that no regular record is kept of all the boys that seek admission. It must necessarily be so because as is well known those who desire admission to any school go personally to the Principal of the school for the purpose and if any of them are refused admission for any reason no record is kept of such refusals. It is therefore not possible for any school authority to say definitely what number is refused admission every year. Even if such a record were kept it would not include those who would naturally abstain from seeking admission knowing it to have been refused to others who had sought admission before them.

No record kept of *all* the boys refused admission, in any of the schools.

15. The Principal of Sir Jamsetjee Jeejeebhoy P. B. Institution has, however, supplied figures of those who were refused promotion though fit for it, and also of *a few* only out of those who were refused admission, who had complied with the Principal's suggestion to send in *written applications* for consideration when vacancies occurred. The figures are tabulated below :—

Number of boys refused promotion though fit to be promoted, for want of room in the higher classes, in the Sir Jamsetjee Jeejeebhoy P. B. Institution.

	1915	1916	1917	Total.
Sir J. J. P. B. Institute Primary School ...	0	11	3	14
From the Branch Primary School, Princess Street, to the Middle School, Fort.	2	4	11	17
Total ...	2	15	14	31

16. These figures may appear insignificant and not worth serious consideration, but this, to say the least, is surely a gross act of injustice to the boys concerned, and to those whose means do not permit of spending many years on education each year thus unnecessarily and undeservedly wasted must mean a great deal.

Return of boys refused admission to some of the standards owing to overcrowding in them, in the Sir Jamsetjee Jeejeebhoy P. B. Institution.

	1914	1915	1916	1917	1918	Total.
From the R. J. J. Branch School ...	8	2	4	11	17	42
From other schools unconnected with the Institution	16	21	1	0	7	45
Total number refused admission ...	24	23	5	11	24	87

17. It must be remembered that the above figures, do not represent *all* those who were refused admission, but of those only who had made written applications in compliance with the Principal's suggestion. The number of those refused admission who had not made a *written* application, as is usually the case, must necessarily be much larger.

18. As regards the Byramjee Jeejeebhoy P. C. Institution the reason why "there has been no case of a student not admitted for want of accommodation during the past five years" is easily explainable by the following remarks from the letter of the Secretary of the Institution, in this connection :—

"For one or two years after the removal of the Institution into the present new building (about 1910-12), there was a rush of boys seeking admission. Sub-divisions of several classes were opened, *and yet some 100 boys could not be admitted* without opening still more sub-divisions, for which there were no funds in the hands of the Trustees.

A large number refused admission in the Byramjee Jeejeebhoy School.

"Some of the newly opened sub-divisions had also to be subsequently closed, as the Trustees did not meet with an encouraging response to their appeal to the Parsee public for subscriptions and donations. None of the boys once admitted was sent away, *but new admissions were stopped for a year or two, and since then the public have still been under the impression that there is no room for new admissions in the Institution*, although as a matter of fact, in the ordinary course, there must arise some vacancies every year."

Impression created by the stoppage of new admissions.

19. The Committee's statement that those who were refused admission received help from other charitable funds is, I am sorry to say, made without any foundation. No information was sought or adduced that those very students refused admission received help from other funds. And the Committee can have little idea, as I personally have, of how those wanting help for their studies have to go begging from door to door wasting time and energy which could be better utilised, and in several cases not succeeding in getting it after all.

20. It is my earnest contention that not a single Parsee boy or girl should be refused the opportunity of receiving the best education possible which he or she is capable of receiving and willing to do so, and should not be put under the necessity of going from door to door begging for it, often at the sacrifice of self-respect. The rising generation should be considered the greatest asset of the community and it would be to

No single child capable of receiving education and willing to do so should be left without it for want of help.

the best interest of the community itself to so educate every child, irrespective of its parent's means, that he or she may turn out an efficient adult in life. Instead of creating a pauper class for want of necessary help at the right *time* and then spending large sums in doling out charity to relieve pauperism it would be a wiser and more economical policy to spend at the right moment and in the right way the money which is afterwards almost wasted in trying to cope with unemployment of inefficient adults and consequent pauperism, in helping to educate those whose means do not permit of receiving a sound education up to their full capacity. That there are at least some who are prevented from prosecuting their studies for want of means is borne out by the remarks made by Mr. Dawson, Principal of the Victoria Jubilee Technical Institute, Bombay, in his reply to question 3 of the questionnaire sent to him. He says: "I do not know how far the existing charitable institutions meet the wants of the poorer classes in school training, but they certainly do not meet the want in 'Technical' training. I have known *many cases* of students in the V. J. Technical Institute who have joined in the hope of obtaining a scholarship or free studentship and failing to do so have had to discontinue their studies." No further comments are required from me on the subject.

Help at the right moment would prevent unemployment and consequent pauperism.

The Principal of the Technical College states that many students have had to discontinue their studies for want of help.

21. Having disposed of the points in the Report on which I had to offer remarks I will now take up the important question of the present state of education among Parsees, its defects and the means of removing them, to supplement the cursory treatment of it in the Report.

22. The object, as I understand, which the Report of the Committee is meant to serve is to enlighten our community about the grave defects of our present educational system and the urgent need of its reform and reconstruction, and to appeal to the community for funds for the purpose of establishing model schools of our own where the majority of, if not all, the children of the community can receive the best education in accordance with its latest principles and practice so as to turn them out efficient and fit for any position that they may have

The object of the Report.

to occupy in life. With that object in view it should, I think, be of a more educative nature than it is, and should be appealing to the heart as well as to the head. In the following note an attempt is made, according to my humble capacity, to supplement the Report in these respects.

Failure of previous efforts at reform for want of funds.

23. That the education which our boys and girls receive at school now is extremely defective and entirely inadequate to the requirements of the present age has long been patent to those who have given any attention to the subject. The defects of the so-called education given in our schools are indicated in short in paras 16 to 18 of the Zoroastrian Association's letter of 11th November 1916 to the Punchayat Trustees. Some enthusiastic members of our community who have its welfare at heart have made several attempts within the past few years to arouse the community to a sense of the importance of this subject and have repeatedly drawn up schemes for the improvement of the education of our boys and girls. But all these efforts have failed to bear fruit for want of funds. In consequence of these repeated failures the Zoroastrian Association has now appealed to the Punchayat Trustees, as the best and most suitable body for the purpose, which alone can raise a large fund requisite for the reform and reconstruction of our education. Before appealing to the Parsee community for funds, the Punchayat Trustees have thought it fit to appoint a Committee of some of the well-known Parsee educationists to report on the present condition of Parsee education and its defects, and to make suggestions for its reform and reconstruction.

Education the root of welfare and progress of man.

24. No one needs to be told that education is a matter of supreme importance to nations and individuals alike because on it chiefly depends the welfare and progress of mankind. Its importance to the Parsee community, who with its insignificant number has to live among and compete with the overwhelming millions of other communities, cannot be over-rated. The lead which we have maintained up to now in the field of education is chiefly due to our enterprising spirit in being first to take advantage of the facilities for education on Western lines offered by Missionaries and Government. But it is now becoming unmistakably evident that we are fast losing that lead and the other communities have not only nearly overtaken us but have in

some respects even surpassed us by establishing their own schools, colleges and universities. We have not to go far to see with what ardent zeal and activity other communities are working to advance the cause of education among their people, as witness the example of our Hindu brethren of Poona and latterly of Gujarat also. Moreover, the results of the various University examinations indicate that even if there has been as yet no deterioration in that respect to any appreciable extent in comparison with our own past achievements and superiority, there has at the same time latterly been no increasing progress with time, while on the other hand the other communities are making rapid progress. And in these days of fierce competition to stand still and cease to progress is to fall back.

Efforts of other communities.

25. As far as literacy, the percentage of school-going children, and the results at University examinations are concerned, our community can no doubt still compare very favourably not only with the other communities of India but even with the advanced nations of Europe, considering especially that education is not compulsory with us as it is with them. But the time has come when we cannot rest satisfied with these quantitative tests only. The real test to be applied is how many of our children are turned out from our schools fit for their future position in life? Are not the majority of the large number who leave school, for various reasons, before completing the secondary course, and even of those who complete it and even pass the Matriculation or higher University examinations, generally found inefficient in the various walks of life in which their lot is cast afterwards?

Mere quantitative tests misleading.

26. Our people generally have as yet an inadequate if not a totally wrong conception of the true aim of education, and mindful only of the superiority achieved in the past in respect of the above mentioned quantitative tests they are sleeping over them in self-complacency heedless of the fast advancing waves of the other communities who will shortly swamp us with the mere force of numbers if nothing else. The tests of mere literacy, percentage of school-going children, and even examination passes will not help us now to maintain the lead we have taken in the past. The fetish of

Prevalent wrong conception of the true aim of education.

examinations has entirely subverted the real aim and object of education in India and if we continue to educate our children on the present lines only we shall soon be hopelessly outclassed in the competition of life which will grow of necessity keener and keener with the progress of time.

Present day education a sad failure in the case of a majority of students.

27. Our community content with the higher percentage of its literates and of pupils attending schools and colleges, and the large proportion of successful students at University examinations, in comparison with other communities, is satisfied with these as the test of its educational superiority, and is lulled into a state of false security and inactivity. The real test, however, of any educational system lies in the resulting products of that system in after life, *viz.*, as to what type of men and women those educated under that system turn out in life. Judging from those standpoints our present system of education must be pronounced to be a vast failure in the majority of cases. Our judgment as regards our state of education is not to be based merely on the numbers attending school, the smattering of knowledge of a kind acquired there, and the results of examinations, but on the kind and quality of education that our children receive at school to fit them for any position that they may be called on to fill in life afterwards, and our present state of education in this respect cannot but be considered extremely unsatisfactory.

The urgent need of improvement in the quality of education, and of affording full opportunity to every child to receive education.

28. What is therefore most urgently needed now in order to enable our future generations to compete on fair terms with the teeming populations of India, is to improve the quality of the education given to our children by bringing it in line with the principles and methods of education now regarded as the best, and to give full opportunity to every boy and girl to receive a sound general education supplemented by a specific education suited to his or her abilities, aptitude and function in life.

Radical change necessary.

29. To achieve that result a radical change and reconstruction of our present most faulty system of education are urgently needed. But before determining the lines along which reform and reconstruction are to be carried out it is necessary that our community should first have a clear and

definite conception of the true aim and object of education, because unless we keep steadily the goal in view we are apt to flounder hopelessly in the means and the methods to be pursued for reaching it.

Ideal of education of a nation dependent on its ideal of life.

30. Nations and countries have each a different ideal of education and even in the same nation and country the ideal has varied from time to time. The reason why the ideal so differs is that the ideal of education depends on the ideal of life which the nation or country holds at the time. The war has revealed the effects of the different ideals of life and education on the warring nations, but a discussion of this important subject in this note is out of the question. The following quotation, however, from *German and English Education*, by Fr. De Hovre, Ph. D., Maitre de Conferences on the Philosophy of Education, Louvain University, 1917, may serve to give some idea of it :—

"A new conception of life means a new educational orientation, and thus every modern philosophical movement has had its parallel movement in education. The new philosophy variously called pragmatism, voluntarism, activism, considering intellectualism as its chief enemy has brought about a very characteristic movement which has declared war against our abstract intellectual culture, claimed deeper moral culture, more will and character training and exalted the 'learning by doing' principle. . . . . This chapter cannot be closed without its being emphasized that the German view of education is of a piece with its general view of life. The case of Germany provides a powerful object-lesson of the close connection there can be between a philosophy of life and a philosophy of education. . . . . The case of Germany has shown that the conception of education is really the product of the whole life of the nation, that it grows and develops with its spirit, is influenced by its social and political organization and is affected by its various crisis. Such being the case, education may be considered as a characteristic outgrowth of the soul of a nation." It would be sufficient to state that according to their individual proclivities people consider the aim of education variously as (1) instruction in what is merely useful as a means of livelihood ; (2) the acquisition of knowledge which could be put to a useful account in the future life of the individual ; (3) the inculcation of the desire for knowledge and the capability of acquiring

Education a characteristic outgrowth of the soul of a nation.

it ; (4) the development of the faculties of the mind and the culture of the intellect ; (5) the formation of character and the production of goodness or the best life, etc. Singly each of them represents an incomplete conception of the aim of education, and among thoughtful people the idea is gaining ground that education should be a preparation "for complete living." Even then the question arises whether the aim should be individualistic, *i.e.*, for the benefit of the individual to be educated or social, *i.e.*, primarily for the good of the State or the community. "The individual may be the end. He may be only a means. In educating the young the question is : Do we intend to provide them with such nurture as will ensure that they make the very best of themselves, or such nurture as will adapt them the best to the service of the existing social whole." Or as another writer has put it : "Educational policy has a natural tendency to waver between two ideals—to oscillate between an absolute and a relative purpose. On the one side it is impressed with the desirability of awakening the human subject in all sensibilities and capacities—of raising him as high as possible in the scale of moods, intelligence and culture. On the other it is conscious of the increasing need of specialised usefulness both for the sake of the individual in his own competitive society and for the sake of the nation in a no less competitive world. The former is the more generous and inspiring view, the latter more prudential and responsible."

Education should be a preparation for complete living.

Individualistic and social aims of education.

31. For practical purposes we shall not be far wrong if we accept the aim of education as a preparation for complete living both individually and socially, by a training of the child's physical, intellectual and spiritual powers, by cultivating some form of aptitude which would be of direct service in earning livelihood and fitting him or her at the same time to perform satisfactorily some definite function in society, by a cultivation of the mind that would enable one's leisure time to be devoted to pure and rational enjoyment and self-improvement, and last but not least, by the formation of character and development of goodness and altruism. Our aim should be in the words of Mr. Fisher, the Head of Shefield University and the present Minister of Education in England "that every child should receive the form of education most adapted to fashion its qualities to the highest use

Mr. Fisher on what our aim of education should be.

. . . . . Our desire is that our people should be good citizens, reverent, and dutiful, sound of mind and body, skilled in the practice of their several avocations and capable of turning their leisure to rational uses."

32. Who can dare to say that our present system of education comes anywhere near, leave alone fulfilling this true and noble aim of education. Its defects and deficiencies are numerous and past mending and no amount of tinkering with existing institutions with their vested interests and encumbrances, would serve our need and purpose. If it is possible let us by all means try to improve our existing institutions as best we can. But the true remedy lies in establishing new model institutions of our own, free from all previous encumbrances. The Sadler Calcutta University Commission has found it difficult to introduce reforms in the Calcutta University as completely as it desired, in accordance with its ideals, whereas it has found no difficulty in formulating its scheme of a modern ideal University in the case of the bran-new University at Dacca, since here they had a clean slate to write upon. It says : " One of the essential and most efficient remedies for the evils described in the foregoing paragraph is the creation of new universities." Let us take its example and follow suit in the case of our schools, doing the best we can for existing institutions, but at the same time starting new ones on the best model.

Necessity of establishing new model institutions.

33. The education given in schools in England is far superior to that given in our schools, yet the War having revealed serious defects in its educational system, strenuous efforts were made even amid the preoccupations of the War, involving the question of life and death of the nation, and are still being made both by Government and educationists, to reform and reconstruct it, so vital is education considered not only to the well-being and progress of the nation but even to its very existence also. The need for reform and reconstruction is no less urgent in our own case.

Efforts in England at reform and reconstruction of its educational system.

34. The defects found in the educational system of England are vastly accentuated in the Indian educational system and theories and methods discarded half a century ago in that country still flourish here in their pristine vigour.

Defects vastly greater in India.

35. I shall content myself here with giving only a short *résumé* of the defects of our present educational system and the lines on which reform and reconstruction are required.

Summary of defects in our present system of education.

36. Generally speaking the chief defects in our present system of education are :—

(*a*) It is based on wrong principles and with an object entirely at variance with the true aim of education.

(*b*) It is mechanical, devitalised and entirely divorced from the realities of life, and in consequence killing the children's delight in and desire for knowledge.

(*c*) Attention is chiefly paid to mental education, and even that is confined mainly to cramming the mind with undigested matter simply for the sake of passing examinations which have come to be considered the be-all and end-all of education.

(*d*) Children are treated as if they were all alike, regardless of the varying aptitudes and needs of different types of children.

(*e*) The practical activities and the creative faculty of children are neglected from the very commencement and therefore literally nipped in the bud.

(*f*) The curricula both for boys and girls are defective and unsuitable, and the methods of teaching entirely wrong, consisting chiefly in a sort of perpetual daily examination of lessons set to be learnt at home, encouraging parrot-like memory work, and necessitating the craze for private tuition.

(*g*) Appliances and equipment are insufficient and defective.

(*h*) Scanty attention is paid to physical education in its various aspects.

(*i*) Character-building and moral and religious education are almost totally neglected.

(*j*) The teacher's profession is held in low estimation, and teachers are grossly and gravely under-paid, and generally untrained and inefficient.

37. It must be stated that these defects are not confined to Parsee education only, but are not only common in the system all over India,

but also to a greater or less extent in the educational systems of even more advanced countries like England.

Suggestions for reforms.

38. The reforms which naturally suggest themselves from the defects mentioned above, are needed in the following directions :—

A—Physical Education.

(*a*) Suitable hygienic school buildings, specially built for the purpose, in suitable healthy localities.

(*b*) Proper provision for organised games, drill, gymnastics and sports, and requisite play-grounds and gymnasia for the purpose.

(*c*) Suitable and sufficient furniture and equipment to ensure the health and comfort of the pupils.

(*d*) Systematic periodical medical examinations and school clinics.

(*e*) Feeding of under-fed and malnourished children.

(*f*) Proper instruction and training in the laws of health.

(*g*) Special teachers for physical culture.

B—Mental Education.

(*a*) A properly graded course of general education for all children up to the adolescent stage and a bifurcation of the course thereafter one preparing for higher University and professional education, and the other for technical and industrial education, to suit the requirements of different types of students.

(*b*) Revised curricula for boys and girls suited to the requirements of each sex, with the introduction of hygiene, civics, nature study, systematic excursions, music, gardening, home management, motherhood and nursing, in the course of general education.

(*c*) Introduction of suitable manual training throughout the course for both boys and girls.

(*d*) Suitable appliances and equipment for instruction, with libraries both for pupils and teachers, laboratories, workshops, etc.

(*e*) Reform in the methods of teaching whereby the various faculties of the mind may be duly cultivated, and the necessity of private tuition obviated.

(*f*) Suitable sizes and periods of classes, so as to ensure individual attention to students especially in the lower standards, and to meet the requirements of both the more forward and the less gifted students.

(*g*) Reform in the number and suitability of school hours and length of lessons, at different ages.

(*h*) A radical change in the system of examinations.

(*i*) And last but the most fundamental of all, a thorough reform in the recruitment of teachers with an adequate improvement in their status, training, pay and prospects, provision for old age and hours of work.

C—Moral and Religious Education.

(*a*) Character formation by means of discipline combined with legitimate freedom; growth of corporate life; training in good habits; and most of all by the influence and example of good teachers.

(*b*) Training for citizenship through self-government and by means of Boy Scout and Girl Guide training, and instruction in civics.

(*c*) Cultivation of the aesthetic sense by suitable means through the arts.

(*d*) Cultivation of noble aims and ideals through inspiring literature.

(*e*) Direct and indirect ethical instruction.

(*f*) Religious instruction through special teachers capable of inspiring a religious and spiritual spirit, and national feeling among the pupils.

39. A bare enumeration without a fuller treatment of the defects and remedies mentioned above would hardly convey their significance and importance to those who have not properly considered the question. A detailed consideration of them, however, though very

necessary and desirable, would add unduly to the length of this note, but the necessity of properly comprehending them before undertaking the work of reconstruction is so evident that some of the more important points are dealt with in the annex to this note.

Defective education the root of unemployment and poverty.

40. It is essential, however, that our community should have in the first place a clear recognition of the grave defects in our existing system of education, because they are at the root of the inefficiency in life of the majority of our young men and women, which has produced such deplorable results in incapacity, indolence, and want of self-reliance, with consequent unemployment resulting in growing poverty, loss of self-respect, and dependence on charity, which in spite of its ever-increasing volume, is unable, owing generally to its wrong administration and use, to cope with the wants of this large class of people. For this purpose a few authoritative opinions would not be out of place here.

Opinions on the defects of our present system of education.

41. A contributor to *The Times of India*, writing in 1912, on "The Schools of India" remarked: "Where are the schools of India? I mean real schools where the boy learns to do what he doesn't want to do and at the same time leads a healthy boyish existence and from which he emerges fit to take his share in the work of the world. I am well aware that there are things called schools, dreary institutions which seem to belong to the factory system and where by the aid of cramming books and private tutors and far too many hours of Mongolian toil the youthful aspirant climbs up a full ladder which ends in Matriculation. By the time he gets there the process is usually complete and he is universally recognised as being a useless member of society." And the remedy he suggested was the establishment of a model school from which the Indian public could gather what a school really means.

Sir Claude Hill on the inadequacy of the education now given in our schools, for our needs, and his advice for organising model schools of our own.

42. That the education given even in Government High Schools is not of a nature to satisfy the requirements of an advanced community like ours is evident from the following remarks made by the Hon'ble Mr. (now Sir) Claude Hill, then Member of the Bombay Executive Council, in charge of the education portfolio, while presid-

ing at the distribution of prizes to the successful pupils of the Sir Jamsetjee Jejeebhoy Madressa, in 1913 : " We already, by a system of grants-in-aid, assist secondary and higher education as provided by voluntary effort as well as providing high schools and so forth. But it is becoming increasingly evident that the more advanced thinkers among the community are coming to recognise that all this, though it is the limit, perhaps, at which the State should aim, does not complete the educational edifice as viewed by Western eyes and as now demanded by Indian developments and I should like to see the wealthier portion of the community awake to the fact that to complete the edifice 'on good principles' (to quote again the words of Lady Awabai) the efforts of Government must be seconded and made whole by private endeavour. What I would ask you to consider is whether it is not worth while to organise for yourselves the institutions you want, on the basis and models of the great English foundations. . . . . Whether for the community at large or only for each section of the community, I suggest to you that it is a business proposition. . . . . You Parsis are noted for your public spirit and large charities. This question of organising for yourselves on the best principles a scheme of education based on the model of some English foundations is not a matter strictly of charity but is one which concerns the character moulding of future generations, of the leaders of your community. And, as I have said, your whole history is a demonstration of what can be done by a community, however small, which courageously adheres to high principles and high ideals." But the earnest appeal and sage advice of Mr. Claude Hill have fallen on deaf ears and his expectations remain unfulfilled as yet. We who have hitherto always been the pioneers of reforms and progress in India have not only lost the lead in this important matter but have still remained supine and inactive even in following the example set by our sister communities, and if we do not wake up even now we may have to sadly rue the delay in taking up this matter in hand which involves our future status in India.

Education here is 75 years behind the times.

43. In her letter to *The Times of India* of 28th June 1917, Miss Agnes Burnett-Hurst, deploring the unpractical trend of our educational system and emphasising that "the first aim of education should be to prepare men and women for life," stated: "Then and then only shall we cease to hear remarks such as the one made to me the other

day 'education here is 75 years behind the times,' and I heartily endorse the remark."

Justice Sir F. C. O. Beaman on the root of the evil in our educational system.

44. Justice Sir F. C. O. Beaman, in his letter to *The Bombay Chronicle* of 4th July 1917, in appreciation of the article on "Essentials of National Education" in that paper, remarked: "I have felt so long and so deeply upon this subject; I have in the course of my long service in India known so many Indians of all ages and all grades—more intimately perhaps than most Officials—I have seen so much intellectual wreckage, have had to deplore so much mentality warped if not wholly crippled by our system of education that I naturally welcome any sincere attempt, and this is not only a sincere but a very brilliant attempt to point the right road of reform and improvement. . . . . Your leader writer lays his finger unerringly upon the radical defects of the system. The kernel of the matter lies in his complaint that what we call 'education' in India turns the young mind into a receptacle, instead of making it a serviceable tool. Nothing could be truer, this is the root of all evil in our educational system."

Condemnation of our present system of education by the Educational Department itself.

45. The opinion pronounced by officers of the Educational Department itself is no less condemnatory of our present system of education of which ample evidence exists in the published reports of the Educational Departments of India containing remarks by the Officers of the Department, which however guardedly and mildly put, as is customary in official documents, show how deficient and defective our present educational system is. A single quotation from the Report of the Director of Public Instruction on the Progress of Education in the Bombay Presidency, from 1912-1913 to 1916-1917, would suffice for our purpose :—

Mr. Marrs, Inspector of schools, Bombay Presidency on the defects of our school education.

"School Work and Methods.—On this subject Mr. Marrs observes: 'Many teachers set work to be done, but do not exact due performance of the task except when writing is involved. In history and geography especially one frequently finds that the boys are set lessons but no adequate attempt is made to find out who has learnt his lesson and who has not. . . . . As the University does not examine in

geography this subject has suffered. It is easily the worst taught subject in Indian schools; very few teachers have any conception of its possibilities, and very few have the knowledge necessary for a competent treatment of this subject. Some teachers of history give themselves away at once by speaking of their history lectures. They seem quite happy to get up and talk away at length, whether they are understood or not, and much of the questioning is perfunctory and objectless. However full the text-book, it is surprising how frequently notes are given on additional facts. . . . . Slovenly writing is still far too common. I attribute it in part to the use of rough note-books in which boys scribble all day long, and I have tried to suppress them. Rough note-books are needed when there are no writing desks and boys have to work on their knees, but when desks are given masters often continue to allow the most disgraceful scrawl in pencil and it is only under compulsion that many of them look at the note-books. In the teaching of arithmetic and algebra a good deal of time is wasted in laboriously working out examples on the board when boys have reached the stage when they should be working out examples for themselves. Some improvement has been effected in the teaching of English. The direct method is far more commonly employed than it was five years ago, but the change has not produced universally satisfactory results. The explanation doubtless is that it needs more intelligent teachers and a defined programme on the part of the teachers. Trained teachers sometimes carry new ideas to extremes, ask too many questions on simple points and waste time. The untrained teacher, not understanding the importance of systematic work, goes on from month to month talking about the reading lessons, and finds at the end of the year that the boy does not know the necessary grammatical forms and cannot spell. He has not arranged for graduated progress and even the trained teacher will sometimes fail in this respect. The untrained teacher also has rarely the knowledge of class management that is essential to intelligent treatment of the method. . . . . The teaching of composition is still hardly a matter for congratulation. The teaching of translation is depressing. . . . . But the dealing with things rather than words is too often a farce. Not long ago I watched a lesson about the sparrow given under the

direction of a trained teacher. The teacher responsible for the lesson had gone to the Museum for a model of a sparrow, and not finding one had brought along a model of a crow, and was saying, 'Here is a sparrow, What is this?' 'That is a sparrow' answered the obedient class. Sparrows were hopping up and down the verandah outside, but they did not come from a Museum and were unworthy of recognition. Moral lessons are often unreal and unpractical, and sometimes harmful. That progress is slow is due to the very limited capacity of the Secondary Training College. On the other hand, the condition of not a few privately managed schools does not show much real advance. They work under great disabilities. A large majority of their teachers are untrained and insufficiently qualified, poorly paid, and without any alluring prospects of promotion, and unprovided with the necessary teaching appliances. Too often the aims of the managers of such schools are limited to large numbers and larger fee receipts, to obtain which 'school touts' are in some places employed to lure pupils from one school to another.'"

46. Moreover, *The Indian Teacher's Guide*, by Mr. Percival Wren, M. A., an able officer of the Bombay Educational Service, affords material for a strong indictment of our educational system and methods. After quoting a paragraph from the opinion expressed by a great practical educationist, the Head Master of Uppingham, about 35 years ago, condemning in very strong words the system of "education" then prevailing in England, Mr. Wren thus shows their applicability to the system in vogue here at present: "Although these words were written for a different generation of a different people of a different country they might have been written especially for the teachers of India to-day. For in those schools (and their name is legion) in which the 'intellect is being fed at the expense of the body and the feelings', the teachers are actually engaged in producing the 'big-headed dwarfs (the prize-winners) and hollow-headed animals (the neglected boys), to fall a prey to every talker of words', because though 'engaged in work requiring consummate skill' they are not 'skilled workmen.' Or, where they are, it is because they have voluntarily, or under compulsion, abandoned

Strong indictment of our educational system and methods by Mr. Percival Wren of the Bombay Educational Service.

Intellect fed at the expense of the body and the feelings.

their high duty of training boys and making men, in favour of multiplying unnecessary examinations and producing successful and unsuccessful examinees (the big-headed dwarfs and hollow-headed animals respectively.)" Further on he says: "In India it is not the fault of the teacher (though it is the terrible misfortune of the taught) that 'education' has come to be the pursuit of a useless thing for a more useless purpose, instead of *development of faculty*. The senseless multiplication of examinations and the apotheosis of the examiner has turned one of very many *means* to be the sole *end*, and the acquisition of useless knowledge for the passing of an examination is now the business of the vast majority of schools. The result is, of course, obvious and inevitable. Neglect of the body, the character, and two of the three great mental processes, in favour of one of the latter, cannot but tend to the hypertrophy of this at the cost of the atrophy of the rest; and while 'education' in India is the ceaseless preparation for endless examinations it is rather illogical to express surprise at the poverty of physique, character and ability of its 'product'. . . . . Too often the child soon becomes lethargic, dull, uninterested, and quite incapable of sustained mental or physical effort. . . . It is also partly due to the evil system which has compelled his teacher to regard him rather as an elastic receptacle of facts than as a seedling or growing plant." And so on.

Neglect of the body, the character, and two of the three great mental processes.

47. To form a correct estimate of the present condition of Primary and Secondary Education in India, however, one cannot do better than peruse the very able and instructive work by an Officer of the Bengal Educational Department, viz. "*Education, Selective, Specific, Compensatory*," by Michael West, of the Indian Educational Service, with a foreword by the Hon'ble Mr. W. W. Hornell, Director of Public Instruction, Bengal, published in 1917. His account of the schools in Bengal, given from a close and intimate acquaintance with them, would appear humurous were it not very sorrowful reading, and is to a great extent applicable to schools on this side of the country. It would take up too much space to give apt quotations from this book in which the author has discussed the whole question fully in detail, and I shall, therefore, have to rest content with the following one quotation:—

Mr. West of the Bengal Educational Department on the present condition of education in India.

Speaking of Secondary Education the author says: "The result is that that examination (the Matriculation) becomes the end and goal of all things. All those evils of the examination influence which we discussed in the first chapter exist in India. . . . . The course is obsolete. Although ideas on curricula in England and all over the world have changed enormously of late, ... the Matriculation course has hardly changed at all. There have been changes of detail, but in its essentials the test is just the same. . . . . The influence of the examination on the schools is to cause neglect of the lower classes. Expensive crammers are engaged for class I and II, and the rest of the staff is of unserviceable quality. School organisation and social life are neglected because they are not examination subjects; the parents do not care about them; the head master, whose real function is that of crammer of the Matriculation class, and whose success is estimated by the number of boys he passes, neither knows nor worries about them. The examination influence makes the school one vast cramming institution. There is no real knowledge in it, no honest work, and least of all any honest happiness. . . . . Where an examination is the goal, 'the outsiders' are neglected. It is a race, and those who cannot possibly win are of no interest. Hence the Front-bench system, assiduous coaching of a few boys, and neglect of the rest. Hence the absence of teaching method, for method matters nothing where a written examination is the only test. Hence the neglect of the 'outsider' subjects, the neglect also of elements in favour of the likely topics; the absence of depth, for depth is not required. . . . . Multiplication of schools. The graph already given indicates the rates of increase. There is no graph to represent the rate of improvement. If better schools were started they would fail, for no one would pay the fee of a decent education while there was a school next door charging quarter the rate and achieving the same result, so far as the parent is concerned—the Matriculation."

Evils of the examination influence.

48. Even the Rowlett Committee have had, in its Report published in 1918, to deplore the harmful effect of the education given in our "High Schools, with their underpaid and discontented teachers; their crowded, dark and ill-ventilated class rooms, and their soul-destroying process of unceasing cram.

Rowlett Committee's opinion on the soul destroying tendency of our education

49. The famous Montague Chelmsford Report on Indian Constitutional Reforms supplies further striking testimony to the defects of our educational system. It is stated therein that "The educational policy of Government has incurred much criticism from different points of view. . . . . It is charged on the other hand, with having fostered education on wrong lines, and having given to those classes which welcomed instruction, a system which is divorced from their needs in being too purely literary, in admitting methods of unintelligent memorising and of cramming and in producing far in excess of the actual demands of Indian conditions, a body of educated young men whose training has prepared them only for Government service or the practice of the law. The system of University education on Western lines is represented as cutting off the students from the normal life of the country, and the want of connection between primary education in the vernaculars and higher education in English is regarded as another radical defect. . . . . From the economic point of view India has been handicapped by the want of professional and technical instruction; her Colleges turn out numbers of young men qualified for Government clerkships, while the real interests of the country require for example, Doctors and Engineers in excess of the existing supply. The charge that Government has produced a large *intelligentia* which cannot find employment has much substance in it; it is one of the facts that lie at the root of recent political difficulties. . . . . The failure of the Indian educational system to train the character has often been criticised and with justice. In our desire, while imparting actual instruction, not to force the mind of India into an alien mould, we have undoubtedly made education too purely a matter of the intellect and at any rate in the beginning, we failed to foresee how substantially the mental training that our schools and colleges afforded must come in time to modify the pupil's conception of life. Attempts towards direct moral training were always impeded by the desirability of avoiding the difficult and delicate domain of religious belief. But one of the pressing needs of India is to foster more widely in the schools and colleges those ideas of duty and

The defects of our educational system acknowledged in the famous Montague Chelmsford Report.

Education on wrong lines.

Want of technical instruction.

Failure to train character.

discipline, of common responsibilities and civic obligation, on which a healthy political life depends Much effort is already being made in this direction and there are notable and welcome signs of the growth among educated Indians of the conviction that the possession of education does not merely offer the individual opportunities of advancement, but should confer on him also the ability and the obligation to serve his country. . . . . .

Here again is the need—a need realised equally in Europe and America—of making rural education more practical and ensuring that the school shall make the average boy who does not aspire to University education a more practical farmer instead of transforming him into an indifferent clerk. . . . . .

The main defect of the system is probably the want of co-ordination between primary and higher education, which in turn reacts upon the efficiency of secondary institutions and to a great extent confines university colleges to the unsatisfactory function of mere finishing schools. The Universities have suffered from having been allowed to drift into the position of institutions that are expected not so much to educate in the true sense, as to provide the student with the means of entering an official or a professional career. Thus a high percentage of failures seems to a large body of Indian opinion not so much a proof of the faultiness of the methods of teaching, as an example of an almost capricious refusal of the means of obtaining a living wage to boys who had worked for years, often at the cost of real hardship, to secure an independent livelihood. The educational wastage is everywhere excessive; and analysis shows that it is largely due to underpayment and want of proper training in the case of teachers. The actual recruits for normal schools are too often ill-prepared, and the teaching career, which in India used formerly to command respect, does not now offer adequate inducements to men of ability and force of character. The first need therefore is the improvement of teaching. Until that is attained it is vain to expect that the continuation of studies from the primary stage can be made attractive. But while the improvement of primary and middle schools is the first step to be taken, very much remains to be done in reorganising the secondary teachers and ensuring for the schoolmaster a career that will satisfy an intelligent man. The improve-

Excessive educational wastage.

ment of ordinary secondary education is obviously a necessary condition for the development of technical instruction and the reform of the university system. It is clear that there is much scope for an efficient and highly trained inspectorate in stimulating the work of the secondary schools, and in helping the inspectorate of the primary schools maintained by the local bodies. . . . . This survey of educational problems will show how much room there is for advance and improvement, and also how real the difficulties are. The defects of the present system have often been discussed in the Legislative Councils but, as was inevitable so long as the Councils had no responsibility, without due appreciation of financial difficulties, or serious consideration of the question how far fresh taxation for educational improvement would be acceptable. As we shall show, it is part of the political advance that we contemplate that the direction of Indian education should be increasingly transferred to Indian hands. Only so, we believe, can the stimulus be forthcoming which will enable the necessary money to be found.

Much room for advance and improvement.

50. And lastly to cap the whole there can be no more authoritative opinion as regards the glaring defects of our whole educational edifice than that pronounced in the Report, published in August 1919, of the Calcutta University Commission, a body carrying, in the words of the Viceroy, the highest academic authority. This most exhaustive and valuable report is published in thirteen large volumes in which the defects of the existing system of education are fully described and discussed. The following few paragraphs from it, however, indicating the chief defects and the lines on which reform is suggested, would suffice our purpose :—

The most authoritative opinion of all viz that of the Sadler Calcutta University Commission.

"We shall now recapitulate the most conspicuous defects in the existing educational system before proceeding to make detailed recommendations for its reform. . . . . .

The most conspicuous defects in Indian education.

"We believe that the evil effects of the present system are corroding the intelligence of young Bengal and that they will work increasing and irreparable mischief unless their causes are removed. . . . . Many parents who are making bitter sacrifice

in order to give a high school education to their sons get a very poor return for their self-denial. . . . . It is not that the material is bad but that it has been mishandled in the schools. This in itself would be serious enough, but the mischief does not stop here. The high school training which fails to fit most of the boys for the University, fails also in fitting them for anything else. Preoccupied with the matriculation, the schools neglect the rest of their business. . . . . .

School training fails to fit boys for any vocation

"In the third place, the physical side of education receives too little attention both in colleges and schools. The health of the students is unduly neglected. Facilities for games and physical training are inadequate. . . . . .

Health of students neglected.

"Obsession by the idea of passing examinations is another glaring defect in the existing system of university education. . . . . .

"Even more fundamental is the need for a great reform in the methods of teaching both in schools and colleges. Upon this question the testimony of our witnesses is conclusive. . . . . .

Methods faulty.

"High school education in Bengal is too bookish and literary; and science, taught in an intelligent way, is necessary to counteract this tendency. . . . . .

Education too bookish and literary.

"A better secondary education would give to the workshops and factories of the future the responsible leaders which they will require. An experienced Indian witness tells us that one of the things which would most relieve the situation is a breakdown of the prejudice against working with the hands. Such a change would be promoted by a good modern course of secondary education in which the training of the hand and the study of science have an important place without detriment to the training given through language, literature and history. Books would mean more to high school boys in Bengal if the high schools were less bookish. Not only industry and commerce but the professions would be better served by schools which had a broader outlook and gave a more varied preparation for life. . . .

Neglect of manual training.

"We have found that the chief defect in the high schools in Bengal lies in the insufficient professional qualifications of the vast majority of their teachers.

Inefficient teachers.

. . . . . .

"But, as things are, the most serious weakness in the educational system of Bengal is the dearth of teachers competent to give the training which in order to meet the needs of the community, the schools and colleges should provide. . . . . Until this defect is remedied, the hope of achieving a great advance must be foiled. . . . . .

"When however we pass in review the present state of secondary education in Bengal, we are compelled regretfully to acknowledge that very few of the schools are giving even the bare essentials of a liberal education. In the great majority of them physique and health are neglected; there is no training of the hand; the study of nature is practically ignored; the aesthetic and emotional sides of a boy's nature are disregarded; corporate life is meagre: training through responsibility is generally undeveloped; little guidance is given as to right and wrong; methods of class teaching are crude and clumsy. In most schools English, the vernacular, mathematics, history are badly taught. Such a state of things injures the interests of all the boys whether they are going forward to the University or not. It is hurtful to the whole community, which suffers from the failure of the schools to develop and train the powers of the younger generation. And the mischief is not lessened by the flux of time. On the contrary apart from the efforts of exceptionally gifted men and women, it tends to deteriorate under the difficulties by increasing numbers of pupils in the schools and by the inexperience of the teachers. Four-fifths of the members of the staffs have nothing better to guide them in their work, than recollections of the methods which were employed when they themselves were boys at school. We are thus driven to the conclusion that the inadequacy of the great majority of the secondary schools injures the University and is one of the gravest defects in the educational system of Bengal. . .

Failure of schools to develop and train the powers of the younger generation.

"In the intermediate college, as in the school and university, the formal discipline of the class-room is but a part of the training which the student receives. Whether his needs in other respects are considered and

Character training left to chance.

provided for, or not, his bodily health is affected either for good or ill, his moral outlook is influenced, in one direction or another, his capacity for comradeship, loyalty and public spirit is strengthened or weakened, by the conditions under which he has to work during these critical and formative years of his life. It is neither wise nor safe to leave these things to chance, as, for the most part, they have hitherto been left both in the schools and in the colleges of Bengal. . . . .

Urgent need for thorough-going reform.

"The remedy will be found in a thorough-going reform of secondary and higher education in Bengal. Our evidence shows that this is the most urgent need. The schools should have a wider curriculum, a larger proportion of trained teachers and improved equipment. . . . . .

Widening of educational opportunities and amendment of educational aims needed.

"It is therefore our conviction that the reform of university and secondary education in the Presidency is a matter which does not safely admit of delay. India, with new political responsibilities, is coming into the fellowship of nations. Her education, from primary school to university, should be answerable to modern standards of what is best. Of late in Britain, in Western Europe, in Australia and in America there has been a widening of educational opportunity, an amendment of educational aims. A like change, made in a spirit which respects her own noblest traditions, is needed in India also. The ideals of a new age call insistently for a new purpose in education. . . . . .

Proposals for a new departure in secondary and higher education.

"Convinced that nothing short of a comprehensive reconstruction of the university system will meet the needs of the time, we shall propose in the following chapters what can only be called a new departure in secondary and higher education in Bengal. Educational reform on a bold and generous plan may save Bengal, from the loss and danger which threaten a country when the training of its educated classes has got out of gear with the economic needs of the nation. Those economic needs call for a spirit of industrial enterprise, awake to the claims of the community and of its work people as well as to opportunities of private gain. The industrial and commercial interests of Bengal will be best served by a generation of young men trained to rigorous initiative, equipped with liberal culture, scientific in temper of mind, generous in social purpose, and freed from shamefacedness about working with their hands. A new kind of education is

needed to fit young Bengal for the new kinds of work which it is in the interest of themselves and of their country that they should be better prepared to undertake. And the way to what is wise and farseeing in the planning of primary education for India (the most inspiring and most perilous of tasks) lies through such changes in the life of the university and of the high schools as will deepen the sense of fellow-service and will train judgment to social ends. . . . . Those who have at heart the welfare of Bengal, and wish the whole community to advance in unity of purpose and in economic power feel strongly that the country needs more and better education; and that no boys and girls should be shut out, either by the straitened means of their parents or by the remoteness of their home, from access to the training which is best adapted to their capacity and designed to prepare them most effectively for citizenship and livelihood. It would be fair to express their view in the following words:—

No boys or girls should be shut out from educational opportunities on account of straitened means.

"The country is in urgent need of more schools and more colleges, but the schools should teach better and the colleges should give a more thorough preparation for life. To restrict education would be unjust and short-sighted. To reduplicate the existing kind of education would produce on academic proletariate, hungry, discontented and inept. But to improve education, while at the same time making it more accessible ; to adapt it to the needs of modern industry while at the same time guarding the interest of liberal culture ; to raise the standards of university training, while at the same time excluding none who should prove their competence to profit by it—such a policy would be both wise and lucrative, a good investment and the fulfilment of a public trust.

Improvement of education a wise and lucrative policy and a good investment.

"The fact is that secondary, like university education in Bengal has reached a stage at which further satisfactory progress is impossible without a complete reorganisation of the existing administrative conditions. The whole system is suffering from anaemia, which is due partly to lack of funds, partly to the lack of an energetic purpose aiming at improved standards of teaching and of educational opportunity. There can be no substantial improvment without reconstruction. The existing system cannot be patched up. What is needed

Improvement impossible without complete reorganisation and reconstruction.

is far-reaching reorganisation. And such a reorganisation is impossible except on two conditions. It must have behind it a strong movement of public opinion, and it must be accompanied by greatly increased expenditure from public funds. . . . . We ourselves entertain no doubt that a greatly increased expenditure upon education, an expenditure to which public funds and private liberality should contribute, is necessary in the interest of Bengal and that, if wisely directed, it will be remunerative. . . . .

"Directly or indirectly the whole community is concerned in the welfare and progress of the universities, of the technical institutions and of the secondary and primary schools. All of these are designed to further the collective interest of the people. . . . . .

The whole community is concerned in education.

"What those who advocate a widening of the scope of the present matriculation really desire is a broader outlook affecting the whole course of school-work, and more generous conception of what secondary education should offer, and an awakening of the pupil's mind in directions which the schools under existing conditions generally neglect. But it is clear that these improvements would not necessarily (or, in present circumstances, probably) be secured by the simple expedient of making a few additions to the list of obligatory subjects in the examination and certainly not by prescribing two or three more examination papers for which the memorising of a text-book might be sufficient preparation. Evidently it is not merely an extension of the compulsory subjects in the examination but a change in the outlook and methods of the school that is needed if the intelligence of the pupils is to be more skilfully developed, if their powers of observation are to be quickened and trained and if they are to receive a wise introduction to natural science. What is involved in the demand for a wider range of knowledge at the age of sixteen is nothing less than a substantial improvement in the staffing and equipment of the secondary school. . . . . .

A change in the outlook and methods in the school needed.

"Education, however important to the individual and therefore rightly adjusted to individual requirements, is also a matter of public concern and therefore calls for incessant re-adjustment to public needs. . . . . .

"The whole community is concerned in the work of secondary schools as upon their excellence its general welfare depends to a considerable degree. . . . . .

"Financial aid of a substantial kind is needed in order to enable the high schools to serve the interests of the community.

Systematic training of teachers essential.

"The true reform, the only reform which will improve the schools is to improve the teachers. The systematic training of those who intend to enter the teaching profession—a training which includes the study of the principles of education and thorough practice in the art of teaching a class—has changed the character of the educational system in many other countries. It is capable of rendering the same service to Bengal, provided that the prospects of the teaching profession are so improved as to attract a large number of men of ability into this career. . . . . .

Improvement in the pay and prospects of teachers urgently needed.

"A reorganisation of the methods of recruiting and paying teachers is, indeed, urgently needed in any case, for the sake of efficiency. . . . . .

"Ultimately, of course, it can only be by large expenditure upon salaries that a sufficient supply of men of the right type can be obtained. But even if large funds were made available, they would not bring about the best results while the present system survived . . . . . .

The kind of liberal education we should endeavour to provide.

"In order to define more clearly the benefit which the community would receive from a great improvement in its secondary schools, we will attempt a short description of the liberal education which they should endeavour to provide . . . . . Such an education should be given under conditions favourable to the health of the pupils. Their bodies should be developed and trained by systematic and vigorous exercise. Their eyes should be trained to see, their ears to hear, with quick and sure discrimination. Their sense of beauty should be awakened, and they should be taught to express it by music and by movement and through

line and colour. Their hands should be trained to skilful use. Their will should be kindled by an ideal and hardened by a discipline enjoining self-control. They should learn to express themselves accurately and simply in their mother tongue, and, in India, in English also. Through mathematics, they should learn the relations of forms and of numbers Through history and literature they should learn something of the records of the past; what the human race (and not least their fellow-countrymen) have achieved; and how the great poets and sages have interpreted the experience of life. Their education should further demand from them some study of nature and should set them in the way of realising both the amount and the quality of evidence which a valid induction requires. Besides this it should open windows in their mind, so that they may see wide perspectives of history and of human thought. But it should also, by the enforcement of accuracy and steady work, teach them by what toil and patience men have to make their way along the road of truth. Above all, the education should endeavour to give them, by such methods and influences as it is free to use, a sure hold upon the principles of right and wrong and should teach them to apply those principles in their conduct. Thus its chief work is to enlighten and practise the conscience, both the moral conscience and the intellectual, and, through the activities of corporate life in the school, it should give the pupils experience in bearing responsibility in organisation, and in working with others for public ends whether in leadership or in submission to the common will. . . . . .

Regular physical training, opportunities for games, and adequate play grounds, essential.

"We therefore attach the greatest importance to the proper supervision and organisation of the physical well-being of the students, and to the cultivation of every possible means of strengthening corporate loyalty and discipline among them. We regard it as essential that every intermediate college should be provided, wherever possible, with adequate playgrounds; that there should not only be opportunities for games, but regular physical training; and that the students should have acess to good medical advice . . . . . .

"To bring all the high schools up to a reasonable pitch of efficiency will take a generation, because the teachers have yet to be trained, and the funds that will be needed will be very large indeed.

"It cannot be right, under such conditions as were described in Chapter XIV, that the problem should be dealt with simply by an extension to girls and women of the methods, curricula and organisation thought appropriate for boys and men, even when these are greatly improved, as we hope our proposals, if accepted, will improve them. . . . . .

Education for girls not to be the same as for boys.

"The teaching of the secondary schools should be carefully adapted to the requirements of different types of ability, emphasising the value of an all-round development of physique, mind and character and not forgetful of the practical needs of modern life. . .

Education should be adapted to the requirements of different types of ability.

"But in order to meet the needs of the whole people, education must be organised with infinite care; it must be developed by patient experiment, by public and private expenditure on a generous scale, and with rigorous regard for excellence in quality; it must be adjusted and continually readjusted to the manifold needs of different individuals, and to the needs of the community for the service of which the individual is trained. Thirty years ago, when the Commissioners on Technical Instruction went from England to various parts of Europe in order to learn what was being done to strengthen the economic position of different countries by means of education, a Swiss gentleman said to them: 'We know that the mass of our people must be poor; we are determined that they shall not also be ignorant.' By waging war against ignorance, the Swiss have alleviated poverty as well. But they have succeeded in doing so only by thinking out at each stage what education should aim at, what kind of teaching it should provide, and how it may combine training for life. And the fundamental need which the Swiss have set themselves to meet is the need for teachers trained for this profession and inspired by public and patriotic aims."

How the Swiss have alleviated poverty through education of the proper kind.

51. In the summary of their recommendations the Commissioners state that the deficiences of the existing system as regards secondary education arise, in the main, from four principal causes:—

Four principal causes of the defects of the existing system.

"(*a*) Most of the High Schools are under-equipped and are conducted by an under-paid and for the most part an untrained staff.

(*b*) They are unduly dominated by an examination (the Matriculation) which is itself ill-designed and not of sufficiently high standard, and which gives no encouragement to many lines of study necessary for the welfare of the pupils and for the prosperity of the country.

(*c*) Owing to the existing division of authority between the University and the Department of Public Instruction, there is no adequate machinery for supervising, guiding and assisting the work of the schools as a whole; in other words, a coherent system of secondary education does not yet exist.

(*d*) A large and vitally important part of secondary education is actually conducted not by the schools but by the colleges of the University in their intermediate classes; and because it is so conducted, it largely fails of its purpose, partly because the methods chiefly employed (those of the mass-lecture) are unsuitable for work at this stage, and partly because many subjects and lines of study especially those which have a vocational bearing are almost wholly disregarded."

Among the defects mentioned as regards the Arts Colleges are :—

Defects of College education.

(*c*) The courses of instruction are too predominantly literary in character, too little varied to suit various needs ; nor is there adequate provision for training in technical subjects. At the same time the method of instruction is far too mechanical, depending mainly on mass lectures and giving a quite insufficient place to individual guidance and advice, nor do they allow of variation of method to meet the needs of different students.

(*d*) The great majority of the teachers are gravely underpaid, and have no legal security of tenure and next to no freedom in their work, while most of them have no prospect of attaining the positions of dignity and importance such as would form a stimulus to good work.

(*e*) Despite consistent efforts and large expenditure during recent years, the conditions under which many of the students live are such as must be deletereous to their health, morals, and work ; and there is a lack of that corporate spirit which constitutes one of the most educative factors in university life."

52. One of the chief causes which is at the root of the defective and unsatisfactory state of our education is the meagre amount spent on it. It is well known to those who have a proper conception of what education really means that it cannot be efficiently given without spending a much larger amount on it than is being done at present. As we have seen the requirements for a good education are suitable hygienic premises in healthy localities with sufficient open spaces and covered grounds for games, drill, gymnastics, and sports; adequate and suitable school furniture and appliances; provision for systematic periodical medical examinations and school clinics, and meals for under-fed children; adequate remuneration to teachers so as to attract the best persons available for this most important work; small classes so as to ensure individual attention to the students more especially in the early stages of education; extra teachers for special subjects like physical culture, drawing, manual training, home management, music, etc.; good libraries for teachers and pupils; and suitable and sufficient equipment for practical work by students in manual training, science, nature-study, gardening, cookery, etc. The proposal to carry out reforms in all these directions in our scheme of reconstruction may appear to be aiming at a too ambitious and an impracticable ideal. But these requirements are now not only recognised as indispensable but have already been provided for in the national systems of education and in many of the schools, of Europe and America. That the modern ideal of education comprehends even much more than the above mentioned requirements can be seen from the aims of Hart House, the gift of the Massey Foundation to the University of Toronto which was formally opened on 11th November, 1919. The Canadian Correspondent of the *Times Educational Supplement* says of it: "Hart House having embodied an ideal in its walls hopes to see that ideal penetrate and reform University life with a new spirit. Hart House is to be the home of the athletic, social and religious activities of the students and of every part of academic life, except that of the class room and the examination hall. . . . . Hart House includes within its walls gymnasiums of all kinds, a large swimming pool, a library,

One of the chief causes of the defects of our present day education is the meagre amount spent on it.

Requirements of modern education.

Modern ideal of education.

reading rooms, rooms for music and art, for debating societies, a chapel, billiard rooms, an indoor rifle range, and finally, a theatre which possesses an equipment only rivalled in America by that of the Metropolitan Opera House in New York. The aim of Hart House is to provide for the students all those influences which produce a balanced culture of heart and mind. Hart House is more than a building. It is hoped that it will be a unifying influence among the students of the various affiliated colleges, in as much as all are members and enjoy its privileges on the payment of a nominal compulsory fee. Those who have planned and projected the activities of Hart House aim to substitute community spirit for individualism, the end of bookish isolation of mere scholarship, and to inspire the whole University with the belief that the student as a person is worth more than the student as a mental machine." Such an institution is beyond even our dreams at present.

53. No one can maintain that in spite of rather high fees often beyond the capacity and means of a large number of parents, and Government grants, our schools are able to meet sufficiently all the necessary requirements of a good education. It is too much to expect private schools which are primarily conducted on business lines for earning a livelihood, to spend enough money to meet the essential requirements of an up-to-date education. To do them justice, however, the proprietors of some of them at least are trying to do their best under the circumstances in and the resources with which they have to carry on the work. Hampered by want of capital or endowments, dependent on the wishes and requirements of their clientele who are imbued with an entirely wrong notion of the aim and object of education, fettered by the cramping rules and regulations of the Educational Department, too dependent on immediate gains and results, both private and public educational institutions are unable to make any bold departure and carry it out with thoroughness. As for Government schools, the fetish of traditions and the absolute subordination to the will of the Head of the Department damp the ardour of Departmental Officers who may be daring enough to entertain the idea of innovations, and preclude any possibility or expectation of initiative from them. But apart from these causes the chief hindrance to im-

Private schools unable to meet the expenses of the modern requirements of education.

Even Government schools not expected to do so in the near future.

provement even in Government schools is also the inadequacy of the amount spent on them. Government has to provide for the education of millions of children of the vast population of India. But, as is well known, it is unable to meet the needs of even the primary education of the children of the country, and is not to be expected to spare any large sums for the improvement of the High Schools for secondary education, in the near future; and it is the latter class of education which is now considered to be the pivot of the educational system and which is more especially so in the case of the Parsee community. As Mr. Fisher in his speech in the House of Commons said: "The secondary schools are the key of the situtation. Our elementary teachers must be trained in secondary schools, our professional men, our university students, and our leaders in industry and commerce should have, if possible, a full secondary school education."

Our community must needs undertake the task of educating its children into its own hands.

54. If we wish, therefore, to give to our children the best possible education suited to the requirements of a progressive community like ours, based on the best modern standard now adopted in some of the most advanced schools of Europe and America, we cannot rest content with the kind of education that Government may be able to provide generally for the whole of India, but must, without further delay, take up the question of the education of our boys and girls into our own hands and raise a large fund for the purpose worthy of the object and worthy of our community.

Education the key to a nation's progress and welfare.

55. There is no subject to which, at the present time, more importance is attached and greater attention paid, in all civilized countries, by the public as well as the State, than to education. It may not be a panacea, as it is often proclaimed to be, for all social and economic ills, but it is truly the ultimate foundation of a nation's welfare and progress, and though large sums are expended on it by the State in many countries there is a demand from the people for larger and larger expenditure for its extention and improvement. The total expenditure on Education in England had gone up to £ 40,000,000, in 1916 and yet Mr. Fisher, the Education Minister provided for an increased State grant of £ 3,829,C48 for the year 1917, to carry out the reforms outlined by him in his speech in

Expenditure on education in England.

the House of Commons while introducing the Education Estimates. In asking for this additional grant he said: "When we are considering a form of productive expenditure which is not only an investment but an insurance that question (viz., whether we can afford to spend the money) cannot stand alone. We must ask a supplementary question-we must ask not only whether we can afford to spend the money, *but whether we can afford not to spend the money.*" Further on he said: "Economy is in the air. We are told to economise in our expenditure and foodstuffs. I suggest that we should economise in the human capital of the country which we have too long allowed to run to waste." (The estimated expenditure for 1920-21 is £ 7,74,71,000). When such strenuous efforts are now being made for the improvement and reconstruction of their educational systems by nations far advanced in educational progress than ourselves, it would simply result in a great lowering of our status and position in every respect among the civilized peoples of the world, if we sit with folded hands now and make no efforts to improve the backward and defective system under which our children are educated.

Mr. Fisher's declaration we cannot afford *not* to spend money on education.

56. As far as the Parsee community is concerned, its need is not so much the spread of elementary education among the masses as it is among other Indian communities, because we already stand on a satisfactory footing in that respect, but it is the improvement of the quality of education from infancy upto the adolescent age so that the child can pass out of school an efficient adult well fitted for its position and work in life. The schooling of Parsee children is only in rare cases confined to primary education, the majority of them generally passing on to the secondary grade although a large number fail to complete the latter. For our community, we need a single uniform course of general education suitable to the requirements of all types of children whether they intend to go in for service or business, commerce or industry, art or craft, or for higher University, professional, and technical education. Our endeavour should further be to enable every Parsee child—boy or girl-to receive a sound general education upto the full secondary course, if not further, whatever the pecuniary condition of its parents be. On these points Mr. Fisher's

remarks in his speech in the House of Commons apply with equal force to our community. He said: "The secondary schools are the key of the situation. . . . . I really regard it as one of the weakest points of our education system that so small a proportion of our population proceeds to the secondary schools and that so small a proportion of those students who enter a secondary school are able to stay the full period. If we desire, as I submit we should desire, this secondary education for all boys and girls in this country who are capable of profiting by it we must look far outside the orbit of our public schools. We must look to the schools which are aided or provided by local public authorities. In these schools the fees are low, and there is, thanks to a regulation which we owe to Mr. McKenzie, a large number of free places reserved for boys and girls who have been in public elementary schools. . . . . But even with low fees and free places it has proved so far impossible to keep the majority of children in the school after the age 16. They are leaving all the time. How can there be any suitable corporate life, any completely effective system of education, under conditions so prejudicial as these?"

Mr. Fisher on the duty of a nation to provide for the secondary education of all boys and girls.

57. In America education both primary and secondary is free. Dr. Walter H. Page in his inaugural address of the session of the Edinburgh Philosophical Institution, delivered on November 1, 1917, thus described "The American Educational Ideal": "That system was a new thing in the world that it aimed to reach every dweller in the commonwealth. Where would they find other communities in which every human creature regarded the schools as things for his or her own use, not for the use of the rich only, or the fortunate, or the brilliant, or the privileged, but for the use of all persons outside the gaols and mad houses, and precisely on the same conditions? Education had ceased to be regarded as a privilege or as a charity: it was a right. This system that he had ventured to call American, in the fullness of its development, did build the three pillars of a free state—general intelligence, civic judgment and a generally diffused prosperity. . . . . The secret of this important historical fact rested, he thought, on this scheme of free education for all the people alike. . . . . This conception of education meant that there must be no ignorant members of the community, but also that there must be none whose

Free education in America.

intellectual life was not constantly quickened. There could be no serious or continuous class divisions in a society where every man had the same free opportunity to make the most of himself." Would it be too much to expect our small community which is world famous for its liberal-hearted charities without distinction of class, creed or nationality, to strive to attain this ideal in the case of its own kith and kin? Can we afford not to spend the required amount, no matter how large it be, to attain it?

Free education for poor children in Japan.

58. Even a comparative poor country like Japan which, recognising the great value and importance of education to the nation, has made education compulsory for all boys and girls and possesses a better system of state education than ours with schools better equipped in every respect than Indian schools, has now under contemplation a scheme for the free education of all children who have to leave school before finishing the course for want of means, as will be seen from the following extract from the Tokyo correspondent of the *Bombay Chronicle* of October 14th, 1920: "Education of the Poor—The Department of Education contemplates initiating a system under which all children who cannot go to school owing to poverty will be given all the necessary school expenses. Of about 8,000,000 children of school age now in Japan, 30,000 cannot attend school owing to poverty, while 80,000 are only enabled to attend school by the loan of books or by the supply of free food, and 40,000 leave school before finishing their course owing to poverty. It will be seen that about 150,000 stand in need of Government aid. It is the Government's aim now to provide schooling for all these poor children, according to the Japanese Press. The sum of Yen 3,000,000 (4,500,000 Rupees) will be asked of the next session of the Diet for the purpose of bringing education, to the children of the poor who are not able to pay tuition fees. The measure, when it is passed, will include all children who, for five years previously, have not been able to attend school.

"Commenting on the above, the *Tokyo Asahi*, one of the leading papers of Japan says:—

'The development of a nation depends largely on the spread of education which means the democratization of education. We are as

much opposed to the monopolization of political and economic rights by the privileged few. If children are denied the benefits of education for the reason that their parents are poor, the social order must be defective. In future it is necessary that steps should be taken so that the poor can enjoy the benefits of higher education, and not until that time can be said that education has been democratized."

59. In England also the ideal of free secondary education has been accepted, financial considerations alone preventing its being put into practice. To quote again Mr. Fisher: "It has been suggested to me that secondary school education should be free, and the establishment of a system of free secondary education is an ideal with which I have very great sympathy. It may be that the simplest way of attaining this object would be to abolish all fees in secondary schools. Well that would mean that if the schools were to go on at their present level of efficiency some one—and I suppose the some one would be the State—would have to find a revenue of about one million pounds a year, which would be struck off by the stroke of the pen. . . . . But I think we should do well in the first instance to concentrate on the organization of a better system of maintenance allowances, especially in the upper parts of our secondary schools. After all, it is important that in our secondary schools the son of the manufacturer, the son of the foreman and the son of the workman should be educated side by side. We do not want a caste-system of education. We want social fusion and the best way of securing social fusion in the secondary schools is to have a system under which well-to-do parents contribute their fees and help to support the school while the children of poorer parents are assisted, and liberally assisted, by free places and maintenance allowances."

Mr. Fisher accepts the ideal of free secondary education.

His proposals for free education of, and maintenance allowance to poor children.

In his speech at Manchester, in September 1917, he further said:—"Education is the eternal debt which maturity owes to youth. Now, I do not care whether youth be poor or rich, we owe it education—all the education which it can afford to receive and all the education which we can afford to give,"

Education the eternal debt we owe to youth—poor or rich.

60. In the schools that we may establish for Parsee children from the General Education Fund proposed to be found by the community it may not be practicable at present nor quite necessary to make education free for all, but the excellent proposals of Mr. Fisher contained in the latter part of the above quotation should at least be adopted in our schools. The schools established and maintained by means of the General Education Fund should be open to all classes of the community without distinction, the richer classes paying voluntarily as much as they can out of the fulness of their purse to support the school and help their less fortunate brethren to receive the education they need, parents in moderate circumstances paying fees according to their means, and the poorer classes admitted free and helped for their other needs by maintenance allowances.

Mr. Fisher's proposals suitable for adoption by us.

61. It cannot be too often and too persistently urged that the most urgent and chief need of our community now is the establishment of schools of our own where the greater number of, if not all the children of school-going age can receive the best education suited to the requirements of an advanced community like ours, so as to fit them efficiently for any position that they may have to occupy in life. It is all very well and quite necessary to try our best to improve the existing charitable institutions on the lines suggested in the Report of the Committee. But we must bear in mind that, in the first place, they supply the needs only of a small number and that chiefly of the poorer classes of the community while the educational needs of the much larger and more important middle classes are not at all satisfactorily provided for, and, in the second place, in spite of our best efforts it would not be possible to carry out thoroughly the reforms needed in these schools owing to existing encumbrances and vested interests. As Professor James Ward, in his article on "Personality," in The *Hibbert Journal* of July 1917, has said: "When a city has to be extended, the old plan is there to prejudice the new; but when the city has to be rebuilt, the old defects survive only as a warning." We have therefore to depend entirely upon the new model schools that we may be able to establish from the General Education Fund, to work out satisfactorily the educational reconstruction which is so absolutely necessary.

Establishment of new model schools quite necessary.

62. In the reconstruction of our educational system, it is of course necessary to embody the various reforms mentioned in para 38. But they are after all questions of machinery. Though they are on that account none the less important, they would fail to have the desired effect, if in the elaboration of machinery we lose sight of the essential purpose and meaning of education. The aim can be secured only by impressing upon our people the true ideal of education. In the words of J. A. R. Marriot, in his article on "Educational Reconstruction," in the *Hibbert Journal* of July 1917: "We must look to that (a reconstructed educational) system for something more. The most eleborate machinery is liable to dislocation, the most cunningly devised systems will miscarry, unless you can rely with absolute confidence upon the intelligence and the loyalty of the human factor. We must have skilled workers and scientific directors; but neither will, in the long run, avail, unless the general body of citizens are imbued with 'the spirit of the polity.' That spirit must, however, be a sound one. What is the lesson which the average boy is apt to carry away from his school-time? Is it not that his primary duty in life is to 'get on in the world'? The proposition is not without practical value: but its terms need to be carefully defined. The view that free competition is the breath of life seems to the present writer eminently sound. But the object of the competitive struggle should be discriminated. Is the prize to go to him who gets most or to him who gives most? Is the ideal to be aquisition or contribution? The war has proved that the citizen will cheerfully die for his country; if the end of war is to bring peace, internal as well external, the citizen must learn an even harder lesson: how to dedicate not death but life to the service of the State. To inculcate and enforce that lesson must be the primary function of a 'reconstructed' educational system."

The reforms we may undertake would fail if the essential purpose and meaning of education be lost sight of in doing so.

The ideal to be inculcated—self-interest or altruism?

63. In his lecture on "State Education in America," Mr. Fritz Kunz, B. A. (Wisconsin, U. S. A.), Principal of Ananda College, Colombo, recommending reforms in the education of Ceylon puts this ideal for attainment; "What is wanted is a broad and intelligent programme

Mr. Kunz's ideal of education.

for the future. We have trained the destructive and critical mind, imitation and memory ; and the body a very little. Our system is toward 'large learning and small sense.' We need a system that will pay more attention to the body, inculcate the idea of the nobility of work. We want a system that will develop and train the emotions, but not through fear ; that will rouse the whole mind-invention and construction, wisdom and freedom from restrictive bad customs ; that will produce tolerance and co-operation ; that will rouse the compassion and patriotism of the youth so that they may take their right place in the Empire."

Mr. Kenneth Richmond's ideal of education.

64. Another aspect of the modern ideal of education is the one put forth in "*Permanent Values in Education*" by Kenneth Richmond. He says : "A much greater hope lies in broadening the basis of education till every worker grows up a craftsman in thought and feeling and until the term 'worker' becomes a title of honour, bestowed upon craftmanship of mind and hand alike, not the supercilious label of a class distinction. This is part of a very necessary revolution in our educational system."

Indian Government at last awakened to the need of reforms but unable to provide the kind of education we require.

65. From all that has been said above it is clear that the educational systems of all civilized countries are more or less defective in many respects and that the urgent need of reform and reconstruction is universally recognised, and steps are being taken to carry them out. The Indian Educational System is far behind those of Europe and America and the Indian Government also has at last wakened to the need of its reconstruction. Whether the Government will be able to spend enough money to fully carry out the reforms recommended in the Report of the Calcutta University Commission is left in the womb of the future. The Commissioners themselves have pointed out that it is a programme which it must take years to bring to full fruition even under the most favourable circumstances and which will require considerable financial assistance from public and private sources. The Calcutta University has already entered its strong protest against the insufficient financial provision proposed by Government to carry out the recommendations of the Commission. Are we going to wait till then and entrust the fate of our future generations to hands other than our own ? Parsee

character and Parsee tradition must scorn such a suggestion. If we fail now to take this opportunity, late as it is, of taking suitable steps to provide for Parsee children an education of the best and most advanced type, we shall soon cease to keep up the position we have acquired and shall have to content ourselves with fulfilling the function of mere hewers of wood and drawers of water and be obliged to take our place by the side of humbler races and classes of people. Let us therefore lose no time in starting and building up a very large Parsee General Education Fund for the purpose first of establishing a number of communal schools of the best type for the education of all our boys and girls, and also for the various other purposes mentioned in para 128 of the Committee's Report. All other steps for the amelioration of the condition of our people, except that of providing residences for the poor and middle classes, can wait, but this is of such vital importance and of such far-reaching and permanent results, that it must have our first and immediate attention at present, as our future depends on it more than on anything else. If we wish to maintain our position among the Indian peoples, if we wish to be in the vanguard of human progress, if we wish to play an honourable part in the comity of nations there is no other or better means to achieve the object than the provision of a good education in the proper sense of the word and in accordance with its most recent developments, for our rising generation. There are some, though unfortunately too few, educationalists in our community not only well conversant with the latest theory and art of education, but having besides practical experience of and natural aptitude and zeal for it, who are capable and willing to help us in establishing educational institutions for the Parsee community which could bear comparison with any other in the civilized countries of the world, provided the community sets to work about it in earnest and provides sufficient funds for the purpose. There is no lack of literature now on the subject, notably the Calcutta University Commission Report, to help us in the work, and, if necessary, we could have the benefit of the advice and suggestions of educational experts of England and America, especially of Sir Michael Sadler, President of the Calcutta University Commission who has such unique

If we fail to provide the best possible education for our children we shall soon lose the position and estimation we have acquired among the Indian peoples.

knowledge and experience of the educational systems not only of Europe and America but of India as well. But the first and fundamental thing necessary is to provide funds to meet this most important and urgent requirement of the community, and if our community is approached through the proper channels, and the importance and urgency of the question are properly represented to them, there is not the least doubt that with its enlightenment and usual liberality, there would soon be collected, by the generous and willing contributions from all classes of the community according to their respective means, a fund that would amply suffice the purpose.

The first and fundamental need of ample funds.

Appeal for contributions from all classes of the community.

66. Ours is a small and compact community and the community as a whole has enough means to establish its own schools for the education of all Parsee children, rich and poor alike. What is wanted is that those possessing the means, capacity, and power would awake to see their duty towards the children of the community and make strenuous efforts to fulfil it. The Calcutta University Commission has in its Report repeatedly indicated the necessity for a large expenditure of money for carrying out the reforms suggested by it. The Commissioners say: "But in whatever order and by whatever methods this scheme of reform is brought into effect, it must involve a large expenditure of money, ... But if Bengal is to have a better system of education, Bengal must pay for it, ... either in the form of fees, or in the form of gifts, or in the form of taxes, Bengal must pay more if it wishes to escape from the vicious circle of its present education, and to give to its youth a training which will fit them more adequately to play their part in the world . . . . . One of the main tasks of the Board, when constituted, will be to improve the quality of the work done in the high schools. This will obviously be an immense and very costly business." The first necessary step for the improvement of our education is, therefore, to raise a large fund, as without money there can be no commencement or progress in the work of reform. The Trustees, it is hoped, will now lose no time in taking proper steps to raise a fund sufficient for the purpose. If they will set to work

Large expenditure of money absolutely necessary for the scheme of reforms.

The Trustees should lose no time to start the Parsee Educational Fund.

in real earnest and use all the influence they command personally, and in their joint capacity as Trustees, there is not the least doubt of a very large fund being soon collected. The spring of Parsee charity, thank God, shows no signs of diminution in force or volume, but on the contrary, has, with the influx of liberal contributions from the new rich, acquired renewed vigour, and flows in larger and larger volume year by year. For the past few years the annual sum of Parsee charity has been about half a crore of rupees, and last year it reached the magnificent total of sixty-four lacs. If these large sums donated every year for charitable purposes by philanthropic Parsees, were, but for a few years, apportioned chiefly between the present two most urgent needs of the community, *viz.*, housing and education, these vital wants would be amply provided for within a short time. Every true Parsee who loves and honours his ancient Nation and his noble Faith, should deem it his duty to lend his hearty support to this worthy cause and help it by every means in his power by his head and by his heart, by personal service and by donation and subscription. Sympathy, devotion, zeal and sacrifice, guided by knowledge and experience, where these are forthcoming—and we have no doubt they will be in such a noble cause as this—there success is fully ensured. May God grant the necessary light and power to the community and may He crown its efforts with success! Amen!

The spring of Parsee charity flows with unabated vigour and only needs proper direction to accomplish the task.

C. D. MAHALUXMIVALA.

Annex to the Note on the Education of Parsee Children.

———:o:———

Defects of our education and the means of remedying them:

As stated in para 39 of the Note a somewhat fuller treatment than was possible in it, of the defects of our present system of education and the need for and the means of reform, is necessary in order to bring home their significance and urgency to the reader. For this purpose some of the more important points of the *résumé* given in the Note are amplified in this Annex.

I.—PHYSICAL EDUCATION.

2. Until quite recently physical education had absolutely no place in our system of education, and the deplorable and harmful effects of this neglect can be seen even now in the mental weariness and exhaustion and the rapid deterioration and premature death of our young men—the educational products of our schools and University. Some attempt has been made during the past few years to remove this grave defect from our system of education, but how meagre, halting and far short of what it ought to be, it is, is well known to those who have a proper conception of what physical education involves. The physical education in most of our schools is even now more or less a make-believe one, being merely confined to a little callisthenics or drill, and games like cricket, football or hockey for a very small percentage of the total number of boys.

Result of neglect of physical education in our system.

3. The Greek and Roman ideal of *mens sana in corpore sano* is as true and applicable to-day as in the past. Physical education is as it were the foundation of mental and moral education, and a sound mind and a fine character can hardly be built upon an unsound physique. All the constituent parts of man—physical, mental and moral—are interdependent and re-act on each other, and in order to develop them properly all of them must be equally and harmoniously trained. A weak and unhealthy body must hinder the proper development of the mental faculties and prevent the full use of whatever mental abilities one physically unfit may possess. But more important even than their effect on the mind is the influence of a weak and unhealthy or a strong and healthy body on the character and morals of

Dependence of sound mind and fine character on sound physique.

the person concerned. Strong character and moral worth do not, as a rule, go hand in hand with a weak and unhealthy constitution. As Grigg, in his "*Moral Education*," says: "The problem of giving the child a healthy, sanitary, physical environment, good, simple food, rational exercise, bodily culture, wise medical care when needed, is distinctly a moral problem, indeed, is a basal element in moral education." As the Greek philosophers told their followers the beautiful soul inhabits the beautiful form. "The human being is a unity. Physical, mental and moral are but names invented for convenience of classification, and not an obvious distinction in human nature. Every conscious act, having its origin in mind and its outcome in body has mental and physical aspects."

Physical education comprises more than drill and gymnastics.

4. Physical education in its wide sense comprises a healthy development of the body by the proper exercise of the muscles and organs of the body by means of drill, gymnastics, etc.; hand and eye training by means of manual training, games, and sports; and a knowledge of hygiene, and a training in habits of cleanliness and purity. It further involves the questions of hygienic school premises, requisite grounds for play and exercise, furniture and equipment suitable for the health and comfort of pupils, proper nourishment of the pupils, and systematic periodical medical examinations and school clinics.

School buildings.

5. Though school premises are now somewhat better than what they used to be it can hardly be said that the majority of them are suitable for the purpose as regards the localities in which they are situated, the arrangement of class rooms, the air space per student, and lighting and ventilation. Very few of our schools occupy premises specially built for school purposes, most of them being located in hired buildings constructed as cheaply as possible without much regard to hygienic principles, to be rented as ordinary dwelling houses, and are situated in crowded noisy localities. They should on the contrary be specially built to suit the requirements of school life, with a suitable arrangement of class rooms of proper size and shape and, especially in a hot climate like ours, with sufficient air space and proper ventilation and satisfactory lighting, and should, as far as possible, be situated in open, healthy and quiet localities, preferably in the suburbs.

Most of our school buildings unsuitable as regards situation, and air space, ventilation, lighting, etc.

6. Some idea of what a school building ought to be can be gained from the following remarks in the narrative of the *Progress of Education in India*, in 1914-15 :—

What a school building should be.

"The question of suitable buildings is very relevant to that of school hygiene . . . . . In buildings of a more elaborate type, light and fresh air are matters of prime importance. The arrangement of doors, windows and ventilation has no small effect upon the comfort, attention and nervous condition of pupils. It is now generally recognised in India that, so far as the general configuration of a building permits, the southern side should be protected by verandas and used for purposes for ingress and egress, the northern side should be free from verandas and used for purposes of lighting, and thorough ventilation should be established. If the lighting is to be thoroughly satisfactory, the northern windows require special treatment. Doors admit direct light into the pupils' eyes. Windows commencing at a reasonable height above the floor level (well above the eyes of the pupils—commencing some five feet from the floor) and carried almost to the ceiling afford wholesome and diffused light.

"As regards interiors, the wall surfaces should either be left entirely uncovered or should be plastered by some smooth non-porous plaster . . . . As to colour, the best authorities are in favour of light greenish grey with dull surface, and the wall should be painted so that from time to time it may be washed. White is, of course, entirely out of the question. Further care should be taken to avoid, so far as regards the interior, all projections. 'The tops of the doors and the windows,' says Dr. Lyster, *in School Hygiene*, 'should be levelled off, and indeed all kinds of irregularities taken away; even raised thresholds should be avoided: everything that will interefere with a clean sweep is wrong and must not be permitted on any account.'

"*The English Board of Education* has decided that every pupil must have 18 sq. feet of room, and about 120 cubic feet of air space. In India, these figures could well be exceeded."

7. How many of our school buildings could be said to fulfil the conditions above mentioned ?

8. The matter however, in which our school premises are most deficient is the absence of space, open and covered, for games, drill, exercise and sports that every school worth its name ought to possess. If in a city like

Want of requisite ground for drill, sports, etc.

ours it is not practicable for each school to have its own play ground, there should at least be common play grounds for a number of schools, in close vicinity to them, in different localities. In the education of the child the provision of adequate play grounds for the building up of a strong healthy body is absolutely essential.

9. As children in schools are obliged to pass hours at a time seated cramped in a limited space it is essential that the furniture and equipment provided for the purpose must be suitable and designed to promote the health, comfort and well-being of pupils. In the majority of schools the furniture is so defective that instead of preserving and promoting health it becomes the source of ill-health and bodily deformities especially in the case of weak children.

Importance of suitable furniture and equipment for health and comfort.

10. As has been stated before the development of a strong healthy body is as important a part of school education as the cultivation of the mental faculties, and any system which does not do so must be considered imperfect, incomplete and faulty. "With man the body is essential because it is the servant of the mind and renders indispensable service, and a complete system of education gives a due place to this consideration." Like all growing organisms the body needs for its development and healthy condition adequate exercise of its various limbs and organs in addition to proper nourishment, to make it fit to perform its daily work, to endure fatigue and to resist influences which tend to break down some healthy structure or drain the vital energies.

11. Now the physical condition of the majority of our children at school is anything but satisfactory. Living as they do in a hot enervating climate, in a crowded city with vitiated air, in insufficiently lighted, ill-ventilated and overcrowded insanitary houses, with a general lack of open spaces and grounds for play and recreation near their homes, insufficiently or injudiciously fed, with scarcely any attention paid to their physical education in school, it is no wonder that the majority of them appear weak, pale-faced, stunted in growth, with defective organs, listless and careless and prone to indulge in unhealthy excitements and pursuits, turning out physically unfit for the duties of life.

Very unsatisfactory physical condition of the majority of our school children.

12. Leaving aside for the present the ante-school and home conditions of the children, important as they are, as they do not come within the scope of the subject in hand, let us see what are the

necessary requirements for the proper physical education of our children in schools.

13. The very first requisite in this matter is that every child entering school for the first time should be carefully and thoroughly examined by a medical officer as to its physical condition, and thereafter at regular intervals every year, and a record kept of such examinations. The defects found should receive treatment at school clinics especially established for this purpose or at public hospitals, or they should be brought to the notice of the parents for necessary steps to be taken in the matter. How absolutely necessary and important such medical examination of school children is, can be seen from the appalling tale told of the physical condition of children in the Elementary Schools of England and Wales, by Sir George Newman, the Chief Medical Officer of the Board of Education, in his *Annual Report for 1915-16*. He says:—"Eight years' work has brought to light a large mass of physical defects and disease, varied in character and widespread, *most of it preventible*." Then he gives these startling figures as to the physical condition of the children. Out of 60,00,000 children in the Elementary Schools "not less than a quarter of a million children of school age are seriously crippled, invalided or disabled ; not less than a million children of school age are so physically or mentally defective or diseased as to be unable to derive reasonable benefit from the education which the State provides. If this total figure be considered merely from a financial point of view, and quite apart from the suffering, disease and premature death entailed, it will be seen that the State is not getting adequate return, on physical grounds alone, for a substantial part of its expenditure on elementary education."

Medical examination of school children.

Report of the Chief Medical Officer of the Board of Education, England.

Physical or mental defects of a very large number of school children, mostly preventible.

14. From the figures given above he concludes: "Indeed it is not easy to escape the deduction that if the child on entering school is ailing it is part of the business of those responsible for its ultimate equipment to seek to redress its physique, both before it comes to school and during its school life, and if the leaving child is unfit for employment and citizenship the system of its education stands, in greater or less measure, condemned . . . . . , ... What is needed, indeed, is an effective supervision and a

If the child leaving school is physically unfit for his vocation the system stands condemned.

sound and practical training of the body from the end of infancy to adolescence. It is said sometimes, that in the interest of economy the State cannot afford such a complete scheme. My submission is that in the interest of economy, the State cannot afford to neglect a complete scheme."

15. A very serious state of affairs was revealed in a medical examination of Parsee school children conducted a few years back by Dr. K. K. Dadachanji, with the assistance of 35 Parsee doctors. In all 3,500 school children were examined. Dr. Dadachanji says that from the tabulated record of 2,000 of these children it was found that on the whole so many as 85 per cent of them were suffering from some kind of defect or disease. Out of the 2,000 children 123 were suffering from serious diseases requiring immediate medical treatment; 500 or a fourth part from some kind of eye defect, most of them in want of spectacles; 1,000 or a half of them from ear, nose, and throat diseases; 1,200 from carious teeth; 1,000 from diseases of the lung, liver, digestive system, rickets, etc.; 9 of them were in the last fatal stage of consumption; and 300 from enlarged spleen, the consequence of malarial fever. There is no need for commenting on the physical condition of Parsee school children revealed by these figures, although the record was a partial one only, and the children examined were chiefly from the poorer classes of the community.

85 per cent. of Parsee children in schools suffering from defect or disease.

16. Recently a novel feature in the medical examination of school children is inaugurated by the London County Council by the employment of a professional psychologist in connection with its schools for the purpose of a regular and systematic inspection of the mind and of the emotions the results of which have been surprisingly successful and hold out prospects of far reaching results in this direction. When will our school authorities awaken to this fact?

Systematic inspection of mind and emotions also necessary.

17. The neglect of the physical defects and ailments of children not only result in suffering and misery throughout their life and premature death but hinder them also from reaping due benefit from their schooling and entail unnecessary and undeserved hardship and cruelty on them. The inattention, laziness or irresponsible carelessness displayed by children are not always wilful but more often than not due to bodily ailments and defects. The child who does not pay attention is either improperly

Unnoticed physical defects and ailments of children entail suffering and misery throughout life.

taught, learns in ill-ventilated rooms, or has some bodily defect. A Professor Culverwell, in his *Montessori Principles and Practice*, says: "It is a common place of educational literature that children who suffer from unnoticed defect of the eye or nose are often treated with great though unintentional cruelty, often resulting in serious ill-health, by teachers who are unaware that it is the physical defect which puts the school work beyond their power. If the teacher knew the physical peculiarities of the child as well as he knows the mental peculiarities this would be avoided."

Unintentional cruel treatment of children suffering from physical defects which put school work beyond their power.

18. Medical examination and treatment, however, though the first, are not the only requirements of physical education. As Sir George Newman in his Report says: "Finally it must be made clear that in addition to detecting and treating disease School Hygiene comprises something larger and more universal. Medical treatment is not its goal. Such treatment may be necessary for a million children at any given moment but the other five million require some thing else, and even for the million ailing children medication is not alone sufficient In short, School Hygiene falls short of its contribution if food, fresh air, physical exercise and healthy school environment are withheld from the child. These four elements in its upbringing call for the careful, thorough and continued supervision if we would train it to live well, for itself and the nation. The malnourished child, the delicate frail or debilitated child, the dull or backward child, as well as the normal individual, needs proper provision in these respects and unless the provision be made we must neither expect nor hope to rear a healthy race. They are simple but essential conditions, and their provision should be dependent not upon the social status, wage or intelligence of the parent, *but upon the condition of the child*, though the form and occasion of the provision made must inevitably be dependent in greater or less degree upon the position, resources and responsibility of the parent."

Sir George Newman includes food, fresh air, physical exercise and healthy school environment, in School Hygiene.

19. From the table in the *Report of the Chief Medical Officer of the Board of Education, England*, giving a general view of the defects from which children suffer it is found that out of 333,395 children inspected 44,176 children that is 13·25 per cent were suffering from malnutrition. Further no less than 600,000 were insuffici-

Sir George Newman on the harmful effects of insufficient feeding and malnutrition.

ently fed, out of a total of about 6,000,000 of school-going age. Sir George Newman offers the following trenchant remarks on this subject. "The malnourished child tends to become disabled and unemployable, incapable of resisting disease or withstanding its onset and process. In fact, the primary physical need of the human body and therefore of the race is nutrition. It is the foundation..... ...It is, therefore, a serious thing for the Nation that its schools should contain upwards of half a million children suffering from malnutrition."

Steps taken in England for the medical inspection of school children and the amount spent on it.

20. It is instructive to see what is being done as regards the medical inspection of school children in England. "For the purpose of inspection a School Medical service is in existence consisting of about 1,257 medical officers of whom 103 are women doctors. There are 144 ophthalmic surgeons, 35 aural surgeons, 217 dental surgeons, 29 X-ray operators and 20 anæsthetists. An important branch of the service is that of the School Nurses. Of these there are at present 1,484. The school nurses have, in addition to their attendance at the school and at the school clinic, the very important function of 'following up' the various cases which need treatment. It is frequently necessary to provide special treatment at home as well as at school and it is the duty of the school nurses to visit the houses of children concerned and to assist in providing the necessary treatment." It may be mentioned here that the school clinic is not intended to do part of the work already done by the hospitals, but to treat cases before they have become acute enough to compel a visit to a hospital, and to provide a sorting house for cases requiring hospital treatment. There are at present upwards of 450 school clinics for the treatment of diseases of school life and a beginning has been made in recovery and open-air schools. Special schools for the deaf, dumb, blind and lame also exist. The amount spent on the medical inspection of school children was £ 326,083 (Rs. 48,91,245) in 1914-15.

Mr. Fisher's scheme for a national system of physical and social education.

21. In connection with the Education Bill laid before Parliament Mr. Fisher, in his address on education at a meeting of the *the Sheffield and District Teachers' Association*, said: "If you study the Education Bill you will find in it a large number of clauses devoted to the subject of physical and social education. For the first time it provides for a national system of physical training for young people. The statement has been made that one million children are incapable of

getting the advantage of education through physical defects, and half a million are the victims of dirt and disease. This is a blot on our civilization and I believe that if the Bill is passed into law it will prove to be one of the most powerful instruments ever invented for the furtherence of national wealth, health and physique."

22. Again at *a conference of educational authorities and teachers, in the Guildhall, York*, he said: "We propose to establish a national system of physical training. There will be ordinary Swedish gymnastics and remedial gymnastics, and we expect a great improvement in the general health of our young people from this continued obligation to undergo physical training and also from the fact that the functions of the School Medical Service will be extended to the supervision of the continuation schools."

23. How important the question of medical inspection and treatment of school children is now considered to be can be seen from one of the articles—"IV Education"—of a series on "The Rebuilding of the State," in *The New Statesman* of May 5th, 1917. "'After bread, education,' said Danton; and in the same sense, in the United Kingdom of to-day, after health, education. Enlightened public opinion, spasmodically awakened to the need for greatly improved schooling, is inclined to put education first—if not to think of it alone. But with the Chief Medical Officer of the Board of Education officially warning us that one-sixth of our present expenditure on education must be regarded as wasted (he definitely says that one-sixth of all the pupils are not in a physical state to enable them to get even a reasonable amount of benefit from the instruction that we provide) it is clear that health has the prior claim. In the interest of national thrift it is the plain duty of the Treasury to refuse Mr. Fisher any increase in the Education Estimates that does not place in the forefront, whether in his own or another Department, such an organisation, starting from the Declaration of Peace, as will ensure (*a*) that no child found hungry at school is permitted to remain unfed and its home unvisited; (*b*) that medical inspection is made both universal for every child and at least annual; (*c*) that no physical defect or ailment henceforth goes untreated; and (*d*) that appropriate physical training is given to every pupil from start to finish of his or her educational career. 'After health, education.'"

After health, education.

24. *The National Union of Teachers in England*, at a conference held for the purpose of discussing educational reconstruction, has also emphasised the need of providing meals and medical inspection and treatment, healthy school buildings, due playground and playing field accommodation, a reduction of the sizes of classes, an increase in the air-space per child and an increase in the stipends of teachers.

The National Union of Teachers in England emphasise the need of providing meals and medical inspection and treatment.

25. It is only within the last few years that the important question of physical education has received the attention of the State in England and considering that it was so recently as 1907 that the Education (Administrative Provisions) Act laid upon the local education authorities in England and Wales the duty of providing for the medical inspection of public elementary school children, we have seen how much has been accomplished already within a short period. During the last ten years there has been a remarkable development of the physical side of education, and yet the Education Bill of Mr. Fisher contemplates a much greater extension of the national system of physical training for the young people. This new Bill extends very considerably the powers of the local authorities in respect of physical education. A Local Authority is to be given power to maintain holiday or school camps, centers of equipment for physical training, playing fields, school baths, and other facilities for social and physical training.

Progress in physical education in ten years, in England.

26. In these matters of medical inspection and treatment of, and of providing meals to school children we have as yet done practically nothing in India. During the past few years isolated attempts have been made in some schools in Bombay such as some of the Parsee Charitable schools and the Seva Sadan Classes, to provide free meals to a limited number of underfed children, and the Joint Schools Committee of the Bombay Municipality have engaged two male and one female medical officers for the medical examination of children of the Bombay Municipal. Primary schools, and the writer is aware of only one High School in Bombay—a private one—which has engaged a paid special medical officer for a systematic yearly examination of every boy in the school. This is all that has been done in Bombay in these very important matters. In the Report of the Director of Public Instruction on the Progress

Practically little done in India in the matter of feeding and medical inspection of school children.

of Education in the Bombay Presidency from 1912-13 to 1916-17, it is stated " A scheme for the medical inspection of pupils in secondary schools and training institutions in this Presidency has been already drawn up and approved by the Secretary of State for India, but its operation has been withheld owing to the present financial stringency. "

The need for a special fund for the medical inspection and proper nourishment of Parsee school children.

27. Steps should therefore be taken immediately to raise a sufficient communal fund to provide for the medical inspection and the treatment, if necessary, of every Parsee boy and girl attending any of our schools private or public and for supplying free meals to all children in need of proper nourishment.

Importance of muscular development and muscle and sense training.

28. The next desideratum as regards the physical education of the child is muscular development and muscle and sense training by means of proper physical exercises. The means of accomplishing these are drill, gymnastics, organized games and sports and manual training.

Need for a definite system of drill and gymnastics.

29. Physical exercise is indispensable for the growth and proper development of all parts of the body, for the proper performance of the functions of all the organs of the body, and for a healthy and fit condition of the whole body for its work in life. Exercise of any sort benefits the body in a general way, but for definite muscular development every muscle of the body should be particularly and systematically exercised with a conscious concentration of the will upon the muscle, through a definite system of drill and gymnastics throughout the school course. Drill and gymnastics besides developing the growth of the body, cultivating the power of quick, smooth and rhythmic movements, and making the body fit for useful work, are also disciplinary in their aim in cultivating obedience and method.

Benefits of drill and gymnastics.

Gymnastics moreover develop the qualities of courage, hardihood and skill, qualities which are very useful to every one in life. They should not however be overdone, their aim being a harmonious development of all parts of the body for robust health and active useful life, and not the production of prodigies in athletic feats and performances. It is a well known fact that professional athletes have generally shorter lives than those leading a normal active life.

30. It is true that during the past few years drill and gymnastics have been introduced in many of our schools, but as yet they are conducted in rather a perfunctory manner. Mr. Percival, Wren, M. A. (Oxon), of the Bombay Education Department, in one of his books, "*The Indian Teachers' Guide*," says: "There are very few Indian schools in which the weekly gymnastic lesson does the slightest good to any body." In *the Quinquennial Report of the Director of Public Instruction* mentioned above it is stated: "In the last quinquennial report physical drill, such as was then practiced in the great majority of schools, was described as, with few exceptions, useless." It is further stated therein: "Most of the schools keep a drill teacher, but sometimes in Bombay he has to work in class rooms or in passages. The Bombay school boys, a number of whom are very keen on games, have only the very limited public open spaces at their disposal. Lack of ground and the distances to be travelled *make any form of general compulsion unthinkable*."

Perfunctory drill and gymnastics in Indian schools.

31. Considering the importance of proper physical development and health of children as the foundation on which to build their mental and spiritual education it is essential that all our children of both sexes should undergo a regular and systematic progressive course of physical training throughout the school period, carried out as far as possible in open fresh air, under the proper guidance of a medical officer, care being taken to see that the exercise prescribed is suited to the capacity of each individual according to his physical condition and stamina, and to our climate. Strain and undue fatigue should be avoided at all costs otherwise there is every likelihood of more harm than good being done. Sir Robert Baden-Powell, the founder and organiser of the Boy Scout and Girl Guide movements, when, at the invitation of Government, he visited India to organise these movements in this country, was interviewed on the 29th January 1921 by Mr. Karanjavala, the Officer commanding the Parsee Emergency Corps, at which he is reported to have "mentioned a trial that had been made in England, when 500 boys were made to undergo physical training and do drill, while 500 others were given games to play and just ordinary exercises. After six

A systematic progressive course of physical training necessary for every boy and girl throughout the school period.

Trial in England proving better general results from games and ordinary exercises than from drill and gymnastics.

months a medical examination was held and it was found that the majority of the former, though strong and developed, were suffering from some internal complaint. The other 500 boys, though not so developed and muscular, were strong and healthy without any organic trouble. The Zulus and Gurkhas, Sir Robert said, who were strongest and healthiest of men, had no gymnasiums and went in for no physical drill." This fact was mentioned also by Professor Geddes in one of his recent lectures in Bombay.

32. Drill and gymnastics in the case of girls should be suited to their physical constitution and physiological condition and great care is necessary especially in their case during the period of adolescence. In her report on the "*Methods of Moral Instruction and Training in Girls' Secondary Schools in England*," based upon an extensive inquiry undertaken on behalf of the Executive Committee of the Council formed for the purpose of instituting an inquiry into the subject of moral instruction and training in schools, which is published in "*Moral Instruction and Training in Schools—Report of an International Inquiry*," edited by M. E. Sadler, Professor of the History and Administration of Education in the University of Manchester, 1908, Miss Susanna E. Wells, B. A., under the heading of "*Difficulties of Adolescence*," says : "There is increasing recognition that the crux of girls' education, in questions both of work and of conduct, lies in the right treatment of the period of adolescence. In a school where girls are subject to systematic medical inspection it is observed that a striking increase in height and weight takes place during about two years somewhere between the ages of eleven and sixteen ; but the increase may take place as early as between eleven and twelve, or as late as between fifteen and sixteen, and though certain general principles of treatment may be adopted exceptions will always be necessary in individual cases.

Difficulties of adolescence in the case of girls.

"During the period of rapid physical development, physical, mental or emotional strain is likely to draw upon nervous force to a harmful extent and to use the reserve store of energy required for further mental development and for the stress of later life. It has been noticed not unfrequently that girls entering such a school at the age of about sixteen, having previously passed a Junior Local Examination with success, are 'played out' and seem unable to make further progress.

Great physical, mental or emotional strain during adolescence on account of rapid physical development.

"In several schools external examinations are not entered for under the age of sixteen, and headmistresses do not shrink from the trouble involved in framing individual time tables when required; but they feel that both parents and educational authorities should recognise that this necessary individualisation makes it inadvisable to insist upon a rigidly fixed leaving age in girls' secondary schools. There will always be cases where necessity for relaxation during some period of school life has made it impossible for a girl to attain by a certain age the standard of scholarship required for her future work.

External examinations not advisable for pupils under the age of 16.

"That physical health may affect morals is now generally conceded. Irregularities of circulation, especially marked in girls during the period of adolescence, render steady good work and conduct difficult, and normal inhibitions are in some cases weakened or suspended, *e. g.*, a case of petty theft has been known to be induced by anæmia. Recurring and persistent breaches of school discipline occur more frequently between the ages of eleven and twelve than among younger or older girls.

Effects of adolescence on mental work and on morals.

"Some medical women consulted, and also some heads of schools, are of opinion that during these years some change in the curriculum should be made and that practical rather than literary and artistic studies and interests should be encouraged, though all are agreed as to the value of such intellectual interests as will fortify the will and strengthen desire after all that is strong and true in character and conduct.

"Varied occupations and outdoor pursuits are most valuable, but it is felt to be necessary that these should alternate with periods of repose and that excess of any kind should be avoided."

33. So great is the importance attached to physical education by the best of modern educationalists that it occupies a very prominent place in the courses of schools in which attempts are now being made to put into practice the latest theories of educational reformers. One of the best recent books on education which is capable of affording valuable help and suggestions in the work of reform and reconstruction of our education, is "*Schools of To-morrow*," by John and Evelyn Dewey, 1915. In all the schools used for purposes of illustration in this book physical education is found to have a very important place.

Very great importance attached to physical education by modern educationalists.

A single quotation from the description of the public school system at Gary, Ind, given in this book, is enough to show how carefully physical education is attended to in some of the best schools of the day. In the Gary schools "Each building is equipped with a gymnasium, swimming pool, and playground, and has physical directors that are in attendance for the entire eight hours. Physical training is as much a part of the regular school work as anything else, and besides the work that is part of every pupil's program there are two hours a day when the playground is open for the children to use as they please. . . . . The directors see that the individual gets the special exercise that he needs so that the work does not lose its orderliness or effectiveness, and besides getting physical development suited to his needs, every child has a healthy and pleasant place to play or otherwise spend his time outdoors.

Elaborate arrangements for physical education in the Gary schools of America.

"The Gary pupil is expected to gain physically during the school year just as he is expected to keep up with his grade in his other work. Each child is examined by a doctor, and the pupils who are not strong enough for the strain of the classroom work are not sent home to do nothing until they are stronger, but are kept in school and given a program suited to their strength, their classroom time is cut down to a minimum, and they spend most of the day on the playground or in the gymnasium, doing the sort of things the doctor says they need to get strong. The physical growth of the pupils is just as important as the mental, and by devoting the same care to it that is given to the child's progress through the grades, the schools go a long way towards making themselves a small community which gives every opportunity for a normal and natural life."

Special arrangement made for physically weak children.

34. Useful however as drill and gymnastics are for muscular development and the health and strength of the body, and confer as they do, to some extent, mental and moral benefits by making the mind clearer and more active, and by inculcating habits of order, obedience, precision, etc., and influencing the character by the daily performance of what in itself is not attractive and is fatiguing and exhausting, it is to organized games and sports that we must look to as the chief means of cultivating hardihood, courage, coolness, self-reliance, skill, dexterity, self-control and self-denial,

Advantages of organized games and sports—cultivating the sportsman spirit.

co-operation and subordination of individual interest to that of the team, in short, what is called the sportsman spirit. In these respects organized games and sports besides being the means of pleasurable physical exercise, are much more valuable as part of mental and specially moral education. As Mr. J. A. R. Marriot, M. P. truly says in his article, "III Educational Reconstruction," *Hibbert Journal*, July 1917,:

Games and sports a valuable part of mental and moral education

"They (the Departmental Committee on Juvenile Education in Relation to Employment after the War) lay great stress for example, upon physical training 'as an indispensable element in the curriculum' for adolescents. Sir George Newman lends the weight of his great authority to the adoption of the Swedish system of formal gymnastic exercises. With great deference I submit that this is not enough. From the point of view of physical development such exercises are doubtless admirable and perhaps sufficient. But they lack an essential educational element. Mere exercises however physically advantageous do little for that training of character which boys (and in an increasing measure girls) of the 'public school' class derive from participation in games . . . . . Our German foes have long been devoted to physical exercises most scientifically devised; but they have never really learnt to play games, still less to play the game. And the results are apparent to the world."

35. Dr. F. De Hovre, in his book "*German and English Education*", says: "In this respect it is worth remarking that no purely individual sport, such as running, has ever succeeded in laying a large hold on the English school. For the object in view was not merely to find a pastime, a form of recreation, a means of physical culture; the original end in view was to find a practising ground for the social instincts of the pupils, to foster their sociability and train their social thought, feeling, and action, to build their character."

Sports as a means of cultivating social instincts and building character.

36. How physical training reacts on and affects intellectual and moral development is well indicated in one of the best books on the Montessori method of education, "*The Montessori Principles and Practice*," by E. P. Culverwell, M. A., Professor of Education, University of Dublin, 1913. He says:—

"Recent experience and the magnificent results of the early Greek education, in which rhythmic movement played so large a part,

indicate that mental power would be directly increased by physical culture, especially that directed to the finer muscles of the body. But quite apart from that, there is a great and easily preventible wastage of our intellectual output, due to our pointed disregard of training in the physical conditions of a healthy and complete life . . . . . Educational theories were based on the mental and spiritual aspects of life alone—the child was regarded as a mere personality, not as a growing organism. For many centuries the current belief was that the only way to educate the mind to be able to think was by practising it in thinking. As it is by that belief that the school curricula are still determined, we cannot wonder that it still holds its place in the popular opinion. But the physiological student of mental phenomena—the psychological physiologist, to give him his proper title—now knows that in the very early stages of life the nervous matter of the brain can be trained or organised by muscular exercises even better than by actual thinking, and that the child whose brain had been so organised will think more effectively than the child whose brain education has been chiefly conducted by practice in thinking . . . . . This principle is, indeed, no new discovery. It was recognised among the Athenian Greeks, as well by the greatest of their thinkers as by the common practice of their education. With them, as in the best conducted reformatories of the present day, moral as well as intellectual development was sought through a physical training, in which the rhythm of both finer and larger muscles had a conspicuous place. They believed that they thus secured the co-operation of action and thought, the fitting of conduct to precept, of words to actions, and that there resulted that harmony between the inner life of thought and the outer life of conduct which formed the ideal of the Greeks before luxury had lowered the standard. Gymnastics, which to us often means little more than the cultivation of the muscles to an unnatural degree of strength, meant to them not only grace, rhythm, skill, symmetry, and agility, but in special the subjection of the passions to the control of reason, so that a beautiful symmetry of form and face was regarded as the index of a beautiful mind. 'Every thing that is fair is good' said Plato, 'but the fair mind in the fair body will be the loveliest of all sights to him who has the seeing eye'; and they held that the fair body ministered to the fair mind. . . . . Thus it appears that sense training—and the same may be said of muscle training—is really brain training; and though it is far from

Professor Culverwell on moral as well as intellectual development through physical training.

the highest type of brain training—it is subservient to it—there is the strongest reason to believe that a higher average of sense and muscle training in the earlier years would lead to a higher average of mental equipment in the later years, and it would undoubtedly lead to a higher average of industrial efficiency. Moreover when we are developing the control over the muscles of the hand, we are certainly organising a part of the brain which, as we have seen, is very closely related to our intellectual activities."

37. It is clear that physical education in all its various aspects indicated above necessitates a special staff and equipment for the purpose the cost of which it is not possible to meet from the usual resources of schools. The necessity and importance of this branch of education is so great and urgent that our community would be failing in its duty towards its greatest asset—its children—if it does not provide sufficient means for providing for it in all Parsee schools by raising a special fund adequate for the purpose.

Special staff and equipment necessary for physical education of Parsee children, and the need for an adequate fund for the purpose.

II.—MENTAL EDUCATION.

38. The root defect of our educational system lies in the fact that it has been based on altogether wrong principles with an object entirely at variance with the true aim of education. It was devised at first by Government principally with the object of training Indians for the subordinate grades of Government service for carrying on the administration of the country. With that object in view attention has been concentrated on the rapid progress of the superstructure of Secondary and Collegeate education, and that too on its literary side only. The education of the mass of the people with a view to the development of all their powers and faculties physical, mental and spiritual, so as to enable them to discharge efficiently the various functions and duties appertaining to their several vocations and future place in life, formed no part of the object in view, and it has consequently been altogether divorced from the arts, crafts and industries of the people. That the object of the system is not education but merely instruction in some branches of knowledge with a view to fitting the pupils for the routine work of administration of the country is quite plainly indicated by the designation of the Department and its head in this country, viz, "The Director of Public Instruction", which clearly indicates that the aim of the Department is not education but instruction or imparting of knowledge for a specific purpose.

The root defect of our educational system—it is based on entirely wrong principles and has a wrong object in view.

Instruction and not education the object.

39. Regrettable as this perversion of the object of education is, its condemnation gains additional force from the fact that even instruction, the avowed object of the system, is not carried out satisfactorily and efficiently. An examination at the end of the school course, conducted by examiners who have never been in touch with the candidates presented for examination, is made the sole test of the pupil's abilities and work of several years and his fitness to proceed to a higher University course or to serve as a clerk in some office where he drudges away his life on a bare pittance and in a state of poverty and chronic

Even instruction carried out most unsatisfactorily.

discontent and apathy. It is no wonder therefore that, in the words of Mr. Percival Wren, "examinations have become the great end instead of being a means, and cramming has become the royal road, and the deliberate aim of the teacher has come to be the production of an examinee instead of the production of a man, and the aim of the pupil the hasty and superficial amassing of facts instead of mental, moral and physical improvement." The proper methods of education and instruction have all perforce to be thrown to the winds and only one potent means of achieving the object pursued, viz, cram, cram, and cram. In the words of Mr. Wren again "education in India has (owing to the misapprehension and abuse of examinations) come to be mere over-education of the memory alone."

Examinations the great end and cramming the royal road.

40. In criticising the American system of education Dr. Newell Dwight Hillis, in his article in *McClure's Magazine* of November 1919, alludes to the uselessness of cramming the minds of pupils with mere facts which our teachers have such a craze for, in these words: "Some of our American schools are open to criticism because the teachers always emphasise facts to be known instead of the vision that sees the fact. These educators treat the memory as a pocket to be crammed with facts about clods and stones and seeds and stars. But carry this kind of scholar upto the n^{th} power, and you simply have a 'dry as dust' human machine, as lifeless as though the man were bound up in sheepskin and stood upon a book shelf." How great a harm is done to children by the wrong methods of teaching in vogue in our schools is evidenced by the fact of the majority of them being in after life found unfit for and inefficient in the performance of ordinary work of any kind. Schooling in many cases does more harm than good by suppressing the natural powers of the child's mind, and making all other faculties except memory dull and inactive by disuse, and we often find nature-educated children who have not attended school more original and alert than those who have undergone the dull grinding process of school education. At a prize distribution in England Mr. Fisher said that he was often struck by the extreme cleverness of quite small children and the extreme stupidity and dulness of people of his own age, and he attributed it to the wrong methods of education followed in schools,

Treating the mind as a pocket to be crammed with facts.

Wrong methods of teaching.

and that " stupid methods of teaching, and still more stupid methods of learning, might tend to dull the powers of observation and to stultify the interest in inquiry."

41. In "*the Public Schools and the Empire*," H. B. Gray, D. D., says: " Has not the *causa causans* of this ignoble view of life's duties consisted, in large part, in the absolute unfitness of the prescribed curriculum and of the method of its presentation for the ordinary pupil at our public schools ? The truth is, that two classes of boys fail, on account of the existing curriculum, to profit intellectually by attendance at public schools, but particularly at boarding schools : (1) Boys whose mental development, at the educational age (between 13 and 18), is only just upto, or below the average ; (2) Boys whose tastes and powers do not fit in with the prescribed curriculum, and remain, therefore, partly or wholly undiscovered. With regard to the former type—if the biological principle be accepted that, the higher the order of the organism, the slower is the process towards maturity, it follows that the more solid and fruitful material is being neglected for the more showy and precocious. Moreover the moderately equipped, or average boys are clearly in the majority, and therefore have the greatest claim for consideration in any scheme of education, or of educational reform. . . . . But that the criticism is equally sound with regard to the averge boy in boarding schools is supported by the evidence of those who have followed up the subsequent careers of pupils trained in those institutions. A not inconsiderable proportion of unsuccessful students in boyhood, who, through more slowly-evolved maturity or undiscovered talent, have been regarded as comparative failures, shoot rapidly ahead afterwards, outstripping in life's race their more promising school contemporaries. This record holds true of both the types of boyhood mentioned above. It may indeed be fairly argued that the mere fact of their freedom from premature mental strain would account to some extent for these reversals of human judgment. Nevertheless owing to the penalty of superannuation inflicted for lack of adaptation to a specialised environment, the 'life-failures'

Dr. Gray on the harm done to average boys by wrong methods of teaching.

More solid and fruitful material neglected for the more showy and precocious.

Unsuccessful students in boyhood outstripping in life's race their more promising school contemporaries.

Many 'life-failures' due to lack of adaptation to prescribed curricula of schools.

are many and various. Intellectual despair begets moral failure, and then '*Facilis descendus Averni.*'"

Men of genius seldom the products of University training.

Dr. F. J. Foakes Jackson of Union Theological Seminary, New York, writing in *The Constructive Review* of June 1920, says: "But with all their merits the two historic schools of English learning have been only moderately distinguished for producing men of erudition, and their men of genius have been as a rule by-products who have seldom been approved of by their *alma mater*. Cambridge glories in her long list of poets; but as a rule her greatest service to them was that she never spoiled them by her parental encouragement. *Rarely indeed, however, do the men who carry off the highest academical honours display anything resembling genius in after life.* Naturally one who has lived most of his life in a University realises this all too painfully. Nothing is more melancholy, except self-inspection, for an elderly don than the contemplation of his contemporaries. How brilliant they seemed in the far-off days when they figured as the wonders of the little academic world! What great things must be in store for Jones, who won all the verse medals for two successive years! What scientific glories did not seem within the reach of Brown, who actually doubled the marks of the Second Wrangler! *What men were in those days!* And he watches Brown, a heavy dull man, pouring his grievances into the ears of Jones, who is still meditating on the great work which will never see the light. And if he theorises aright as to why so many of his colleagues have fallen hopelessly short of the bright promise of their youth, he will probably conclude that their severe training had been their ruin. They had won their honours by their power of assimilation and by the readiness with which they had accepted what was being taught them from boyhood to the threshhold of manhood. What their teachers had rewarded as original was really an exercise of a reproductive but not a productive mind; and though the lesson and the lecture had borne blossom in the finest examination papers, *there was no fruit to be gathered in the days of maturity.*"

America's great educational reformer on the difference between the wrong and the right methods of education.

42. The difference between the wrong and right methods is thus well expressed by Colonel Francis W. Parker one of America's well known educational reformers: "I need not describe at any great length what the method of quantity teaching is; it is the prevailing method of to-day,—of text-books,

pages, word cramming and word recitation, of learning, believing and conforming; the method of pedantry; the method that limits the mental horizon; the method that keeps the mind from looking outside of a certain definite circle; the method of implicit belief. It is the last ditch of the rule of the few—forced by necessity to give the people education, but still acting to keep the people from the highway of freedom. The method of quantity is almost absolute in its influence; not quite so, for there have been in every age geniuses who, given a stone, would transform it into the bread of life.

The wrong method.

"In order to examine this method, I must contrast it with the true method, the method of quality—quality of mental action. I have said that education is self-effort toward freedom by the shortest line of resistance, self-effort in finding and applying the truth, and this is what I mean by quality of mental action, that action of the mind which makes original inferences, which goes through consecutive reasoning processes based upon exact data. The most precious gift of God to man is choice; free choice is the dividing line between man and man, and man and the brute. All progress consists in the discovery and application of truth; man was created to contribute his personal mite of self-choice to the great body of discovered truth. Education consists in presenting the right conditions for personal choice. If the quality of mental action is right, the quantity will take care of itself. The reason why most students have after long years of painful arduous drudgery nothing to show for their labour is that their whole ideal is the acquisition of a quantity of facts; they have never had any exercise in quality of action; their minds are simply passive receptacle, taking without resistance what comes from supposed authorities; self-reliance buried past all resurrection by sixteen years of persistent word-cram. The products of this method of quantity teaching may be so-called scholars, learned savants, pedants, walking cyclopædias; but have not the inventions of the ages, the newer discoveries of the truth been met by the opposition of just this class of pedants? Pedants and bigots are the worst outcome of quantity teaching. They have stood as mighty barriers to progress in all ages; they drove Galileo to prison. It was not one sect alone but all the learned men, both Protestant and Catholic, of Europe, who opposed him, because they had not the power to investigate the truth he presented."

The right method.

43. How deadening the present method of instruction in our schools is cannot be better expressed than in the words of the Bishop of Carlisle: "Just as the universality of machinery is perverting much labour into monotonous drudgery and is killing the labourer's joy in his work, so our mechanical education is devitalising our schools and killing the children's delight in knowledge. It should be impossible for even the most backward child to regard his school as a prison and look forward to the day of his final leaving as a day of glad emancipation. Yet what the coming of legal age is to the hungry and expectant heir, that, or something like that, the growing out of school age has become, through our system of education, to multitudes of our mechanised children."

Bishop of Carlisle on the deadening effect of the present method of instruction.

44. As it is truly said in the "*Schools of To-morrow*" by John and Evelyn Dewey, 1915: "Existing methods of instruction give plenty of evidence in support of a belief that minds are opposed to learning—to their own exercise. We fail to see that such aversion is in reality a condemnation of our methods; a sign that we are presenting materials for which the mind in its existing state of growth has no need, or else presenting it in such ways as to cover up the real need." Dr. W. H. D. Rouse, Head Master, Perse School, Cambridge, in an article in the *Weekly Dispatch*, September 1920, attributes the boredom of boys in school, to false methods. He says: "Why is it that English boys, who are certainly more intelligent and more full of life then others, are so bored in school? That is the question I asked myself when I began to be bored myself. I believe that education is usually quite separated from the natural life and interests of boys; and that it seems to them a tyranny without meaning, unless it be directed to some ulterior end, such as passing an examination, or winning a prize or a scholarship. I believe that a boy's work in school should be his delight, and I know that it is possible to make it so, at least in all literary subjects. The test is happiness. If the boy is not happy in his work, either he is in fault (which is sometimes the case, if he be dull or slothful or vicious) or the subject, which may be unsuited to him, or the master, who may be incompetent, or the method which may be false. It is in the fourth state that the trouble lies, of that I am confident."

The aversion to learning evinced by pupils a sure sign of the wrong methods now used.

The Head Master of Perse School, Cambridge, on the boredom of boys in school due to false methods.

45. One of the harmful results of the wrong methods of education in vogue is the excessive burden of home work imposed on students. Miss Frood of the Girls' High School, Dudley, speaking at the *Head Mistresses Conference*, in June 1920, dealt with the more outstanding evils of the home-work system, and the remedies which had been tried in her school. She said: "the amount of home work still set in many schools places too great a strain on a child—especially on a growing girl—and leaves little time for helping in the home, the pursuit of hobbies or physical exercises . . . . . Psychologists have shown that work done under compulsion, or with extreme dislike, is not only of little permanent value but may even give rise to nervous disorders. To get the best results they must create in children a desire for independent work, and the remedies which had been tried included the allowing of more time in school hours for such work."

Miss Frood on the evils of the home-work system.

46. It is necessary therefore to entirely recast our educational system so that all the subjects of the curriculum be taught on right principles and by right methods with the object of cultivating the different faculties of the mind and not with the sole view of securing passes at examinations. But in the desire to make school education a means of developing faculties and general culture, the aim of practical usefulness of the pupils as bread-earners should not be entirely lost sight of. This does not necessarily mean that education should be degraded into a mere means of earning one's bread-and-butter. It is acknowledged by all competent authorities that a sound general education and liberal culture fit a person better for any career that he may choose or be forced by circumstances to adopt than an early specialised training for any particular vocation, and in our efforts therefore, at vocationalising our educational system we must not forget that practical work to be efficient and fruitful requires a trained and cultivated mind, and humanistic studies in the wider sense of the term should form the basis and foundation of all education.

Entire recasting of the present system necessary.

Both the cultural and vocational aims to be kept in view.

47. One of the incidental results of the wrong view and methods of education indicated above is that the system is more adapted to the needs of, and attention is chiefly devoted to, the pupils with a good memory or natural intelligence (even the

Present method tends to the neglect of pupils of average and low ability.

latter counting as second best as regards passing of examinations) than to the needs of pupils of average ability, and the latter are left to shift for themselves, as best they can, both in the school and in after life, without the potent passport of the examination certificate. In a system of education based on proper principles it should be quite otherwise. It is pupils of ordinary or low mental powers who need and should receive greater attention and care than those endowed with natural abilities. The latter achieve success in life whether educated under a good or a bad system. The real test of the system and the teaching should be based on the results achieved in the case of pupils of average ability rather than of the more gifted ones, taking care at the same time, to arrange the course in such a way as not to hamper and waste the energy and time of the latter by tying the most advanced to the chariot wheels of the most backward.

48. Another grave defect of our present day education is that too much or almost sole attention is paid to the mental faculty or rather to the over cultivation of the memory, and the child's active and creative impulses are totally neglected. It is almost wholly literary and confined to book-knowledge, scarcely any attempt being made to bring the children in touch with nature and the realities of life It is now being gradually recognised that the child cannot be properly educated by confining efforts to its intelligence and neglecting to take into account its spontaneous activities and creative faculty. "Not only is pure intelligence a limited aspect of a child's nature but it is largely dependent for its stimulus upon the active interests. Children are not half so eager to know as to do. And if knowledge is heaped upon them without any relation to their practical aptitudes two undesirable results ensue. The executive faculty escapes its requisite training, and the intellectual faculty becomes languid and perfunctory from the absence of a congenial motive. From a very early stage the practical sense is the most valuable feeder and instigator of the intellectual sense, and if the tremendously purposeful instincts of a healthy child are utilised in education his digestion of knowledge may be enormously increased. But on the other hand a remorseless cramming with facts which have no visible bearing on active propensities, and upon which the imagination consequently casts no glamour, only tends to nausea and to a mechanical reception which the unwilling memory makes as transient as possible. The generally observed defect of elementary

Children's active and creative impulses totally neglected.

Practical sense the most valuable feeder of the intellectual sense.

education is that much of its imparted knowledge has gone 'in at one ear and out at the other.' The mind has scamped its work because those organs have been neglected which serve to render the mind prehensile and retentive."

Cadwell Cook on the union of practical instruction with book knowledge.

49. In "*Play Way—An Essay in Educational Methods*," H. Cadwell Cock, M.A., in advocating the union of practical instruction with book knowledge says: "In the process of learning there should be at least as much of practice as of instruction, and the theory and practice of a study must be united in education. Even if all our schools actually did inspire their pupils with noble aim, and a zeal for high endeavour (which is far from being the case), we should still be no nearer to the real function of the school, namely, the training of boys and girls to take their places in the world. It is not enough for the school to have given the pupil an ideal outlook and a thorough knowledge of Latin and Greek or science or mathematics or modern languages (quite apart from the fact that to most pupils the school gives neither the one nor the other, neither the ideal outlook nor the thorough knowledge of a special subject). If we are agreed that education should be a preparation for life, the pupils must have some practice at life. This it could be made possible for them to do under encouragement and due guidance by the establishment of the little School States we propose. And the method of education would then become truly play in the best sense of the word, in the sense of life practice, a making ready for that world game which is to follow.

"Some teachers may remind us that not all our pupils are destined to be practical performers in the busy world. There must be the man of wisdom, they will say, as well as the man of action. Assuredly; and if we allow boys to develop in a natural way, encouraging rather than repressing the growth of their minds, we shall presently observe in one boy a tendency in one direction and in another boy a tendency in another direction. But during the school period, during the years that are devoted to his training every boy should study both the wisdom to know and the skill to do. This 'union of thought and conduct in a life of action guided by reason' is not the invention of any modern educational reformers. It was the ideal of the Greeks. But our learned friends, who have been in charge of education in England ever since the days of the Renaissance, have long since repudiated the Greek system."

During school period every child should study both the wisdom to know and the skill to do.

50. As Dr. George Kerschensteiner, Director of Education in Munich, in his book *"The Schools and the Nation,"* with an Introduction by Viscount Haldane, truly says: "The life of at least ninety per cent of all elementary school children does not lie in the sphere of that book-work which our schools enforce. Not only the whole environment in which they develop, not only the future into which they will grow but also the natural temperaments and inclinations of most children have a bias in the direction of practical works . . . . One need only see and experience the inner tumult of the children and the glow of excitement the moment the usual book lessons of our elementary school in Munich are over and the doors of the work-rooms are opened to need no further proof . . . . Nevertheless in Germany our elementary schools are still, in spite of repeated attempts to introduce practical work, purely book schools. In order to deprive them little by little of this character it is not sufficient to add here and there instruction in manual occupations, to open here and there kitchens and school gardens. We must introduce practical work in an organised way into the curriculum as a whole, we must endeavour more and more to put the work-rooms, laboratories, drawing halls, kitchens and gardens in the midst of the activities of the school, and as far as practicable to link them up with the theoretical instruction. . . . . We see then that the first step that our school organisations have to undertake is to change our book schools into schools of practical work by substituting in all cases where the subject taught allows, a method based on practical work for the present method based on books. That this step can be taken without too great an expenditure is shown by the organisation of the upper classes of the elementary schools and the whole of the continuation system in Munich."

Great German educationist Dr. Kerschensteiner on the introduction of practical work in schools.

Substitution of book schools by schools of practical work.

51. If the schools of Germany with the general introduction in them of manual training, their work-rooms, laboratories, kitchens, gardens, etc., have been pronounced by one of the greatest educational experts of that country as "purely book schools" what must we say of our schools here? We are all aware of and have experienced to a greater or less extent the utter weariness and disgust produced by mere book lessons given in our schools. Not only is the education given in our schools

Our book schools turn out men and women wearied, weak and lacking in initiative and individuality.

entirely devoid of pratical interest but being chiefly confined to the cramming and memorising of a mass of matter from text-books and notes without proper understanding or digesting it, the student is left at the end of his school career exhausted by excessive unprofitable labours, weak in body and mind, lacking in initiative and individuality, not trained to rely upon himself and out of contact with reality and with men and things. In how many cases do we find students who have passed out of schools and colleges throwing aside their books with a great sigh of relief as having got rid of a cruel and unbearable burden, having lost all interest in and desire for knowledge in after life?

Caldwell Cook on mere bookish knowledge.

52. H. Caldwell Cook, M. A., in his interesting work "*The Play Way, an Essay on Educational Methods*," 1916, has these sane remarks to offer about mere bookish knowledge: "Consider what pedagogy is doing for the child. The elfish little being with itching fingers and restless feet, full of curiosity and a desire to investigate, this quaint embodiment of wonder, this ache of instinctive longing, is taught to read before he can word his questions intelligibly, is given information on subjects which have no interest for him, while yet his real wants remain unsatisfied, is set to pore upon the thrice diluted opinions of others rather than allowed to try anything for himself. He is bound over to letters in defiance of the spirit and of the play-call of nature which alone speaks with authority and not as the scribes.

Real wants of children left unsatisfied.

Use and misuse of books.

"For fear of a possible misunderstanding I must here most definitely dissociate the Play Way and myself from any who decry study and belittle the value of books. We yieldto none in our love of and faithfulness to literature. Our complaint is against that pedantic *misuse* of books which represents the greater part of what is called education at the present time.

"Why this everlasting slavery to books? The defenders of the old régime protest that there is much virtue in your book. Certainly it is the storehouse of wisdom, and treasures up the achievement of old time. But to what end? Is there not virtue also in your boy? I say the boy shall master the book; but not if he is bound a slave

to it. Where is the boy to find the real experience of his life if not in his own doing and thinking? You give him moulds for his brick making, and overseers, and models and straw. But you give him no clay.

Brick-making without clay.

"For one boy who has gained any knowledge at school through the experience of his own senses, five hundred—nay, five thousand—have been deluded with the shadow of knowledge cast in the form of some one else's opinion. That one lad is generally 'a lazy good-for-nothing scoundrel.' Another time I should like to take up the discussion of the scholar's mental content. How much of the learning he possesses is of any value at all as his own and how far does he merely exist in handing on the conclusions of other men as he has taken them over entire? I fear that many a famous scholar is no better than a shopful of ready-made goods."

Many a scholar a mere shopful of ready-made goods.

53. It will be readily seen that the authorities above cited imperatively urge the introduction of manual training at the earliest stage in the school curicula as absolutely necessary not only for the sake of the practical efficiency of the child in life but also for the proper fulfilment of purely cultural aims also, besides its usefulness as a preparation for vocational and technical, education. It should, however, be clearly recognised that manual training is not meant to be a training for any particular craft, art or industry, but as a part of the general education of every child for the purpose of providing adequate and useful channels for the exercise of its spontaneous self-activity, and of creating a taste and aptitude for manual labour so as to make it efficient to perform the practical work of life in domestic affairs as well as in business, trade, profession or occupation. It is chiefly meant as a training of hand and eye which results not only in the proper cultivation and development of muscular and nervous growth, but is, at the same time a powerful and indispensable aid to intellectual growth and the formation of charactor as well. As Dr. George Kerschensteiner, in his book mentioned above, says: "Mechanical dexterity is also of great importance for our life in general. Reliable mechanical ability isnot only the necessary foundation of all higher productive ability, it is, even while it is being practised, an excellent school for learning certain virtues of

Manual training absolutely necessary in the school curriculum.

Function of manual training.

Manual training an indispensable aid to intellectual and moral cultivation.

character. The more difficult its acquisition so much the more demand does it make on patience, endurance, perseverance, conscientiousness, cleanliness, self-restraint, &c. We certainly cannot afford to do without training in mechanical ability, in educating our children in these elementary virtues." The aim of manual training should be, in the words of Lord Averbury "not merely to make the man a better workman but to make the workman a better man." As N. Bishop Harnan, M.A., M.B., F.R.C.S., says in "*The Next Step in Educational Progress*": "It is well worth spending much in money and in energy to teach the young the delights of handiwork. They know it quite well without our teaching them, for the endeavour to do something or to make something is engraved in the human mind, and it can be seen exampled whenever children gather together. But it lies with us to direct their efforts that they will be able to make their efforts meet the desire and energy that is behind their attempts at production. . . . We may plead for the teaching of manual work as means to a general end, good training, good control, the better harmony of hand and eye, and in the end all those moral possibilities bound up with the doing of careful and good work. . . . . As to the nature of the handiwork, that should be as multifarious as possible, the simpler and the more varied the better. But to ensure its success, there must be some visible result of the labour. Nothing of the nature of the treadmill will do, work done without tangible result. Even if it be merely the fitting of sticks together, the fitting must be not only good and correct to the rule or square, but the fitting must result in something, even though it be only the making of the letter A."

The aim of manual training—not merely to make the man a better workman but to make the workman a better man.

What the nature of the handiwork should be.

54. In the early stage Montessori and Kindergarten occupations and in the later stages, drawing, wood and metal work, laboratory work in elementary science, gardening, cookery, laundry, needle work, weaving, cutting out, etc., afford ample opportunities for manual training in schools. A subject of general education of such vital importance is, as a rule, paid little attention to, in our schools, and it should be given an important place in the school curriculum. In the words of Mr. Fisher "There should be more handwork for boys, more housework for the girls and more inspiring and literary education for both."

Means for manual training.

55. Another fundamental defect of our present system of education is that it takes no account of the varying natural aptitudes and needs o children of different types, but has been too much of a machine through which all children are ground out of a like pattern irrespective of their inclinations and capacities. This defect which is also common to the system of education in England has been pointed out by the Bishop of Carlisle in his article in *the Nineteenth Century and After* on "The New Education", in the following telling words: "Every child is a seed; but all children are not the same seed or even the seed of the same kind. They need therefore different soils, different tillage, different methods of cultivation. Hitherto these beneficent diversities have received but scanty recognition. Children have been treated too much as if they were all alike. They have been taught the same things, standardised by the same method, run into the same mould, forced into the same bed. Our education potentates have too successfully imitated the legendary Procrustes. If children have been too short for their bed, they have stretched them out fatally; if too long they have cut off their encumbrances to fit them in. Children with poor heads and good hands have been treated exactly like those with good heads and poor hands. All were compelled to remain at school till they reached the same age or the same standard because few education committees have any notion of education outside school education. Gardens, fields and workshops find no place in their monotonous and mechanical conceptions of education." But as Dr. Hillis. has said "Man can make cotton cloth at wholesale, and crackers by the million, but great souls are made one by one."

Another fundamental defect—no consideration paid to the varying natural aptitudes of children of different types.

Bishop of Carlisle on the Procrustean method of educating children.

56. Professor James Ward has put the same idea in the following words in his article "Personality" in the *Hibbert Journal* of July 1917,: "Moreover, it saves so much trouble to work with machinery and to one pattern; in fact, production on a large scale is only possible in this way. But even if education were an art comparable, as it is so often supposed to be, to the potter's art in moulding clay, personal handling would still be vastly superior to 'knocking into one shape' all and sundry to reach a prescribed 'standard.' The potter at his wheel at least feels his material, and in giving it form can take its quality into consideration; neither is

Professor James Ward on moulding all children to one pattern

possible to the potter at a press. The greater value of hand-made articles then might lead us to question mechanical methods of education, even if the young were merely so much plastic material that may safely be dealt with in the lump. But what is too much overlooked is that the young are not inertly plastic—only imitating and obeying but spontaneously plastic—full of mischief as their elders say, but always original mischief, displaying their inborn inventiveness." Or as the well known author H. Fielding Hall has said in his work, "*The Passing of Empire*":

Hand-made *versus* machine-made articles.

"Eudcation is the cultivation of personality. It is to the child what careful gardening is to the tree—a help to growth so that it can develop its potentiality. The gardener helps each tree to put forth that essential quality of its own that differentiates it from all other trees and makes it a thing of use and beauty to the world. It is not a reduction to a common type or the standardisation of growth, because while the tree must harmonise with the rest of the garden it must have an individuality of its own. . . . . Instruction is simply providing the necessary food for growth, or giving the necessary weapons or implements to obtain that food. All instruction that does not directly tend to nourish personality is worse than waste—it occupies nerve and energy that is wanted for better things. . . . . Education is necessary for every one—man or woman, peasant or priest, merchant or artisan—and that man is best educated who can make the best of his life whatever its station may be. . . . But this specialisation belongs properly to higher education. There are certain foundation principles necessary to any success in life, to being able to live it in whatever station with dignity and with prosperity. What are those principles? I think the Indian Education Department would say that these are reading, writing and arithmetic—that is to say acquirements. I should say they are qualities of character. . . . Further higher education to be of any use must be objective. You must know what you want the boy to be. What does the Government want the products of its higher education to be? I have no idea. Has the Government? Of what use are these products of the higher education in India? They are useful but for two things, to be lawyers or pleaders or to be clerks. They are dealers in words and not in facts or in humanity. I should be sorry for the B.A.'s because I think they have as good stuff in them as the others, but their want of education has unfitted them for work requiring

Fielding Hall on the cultivation of individuality against reduction to a common type.

Mere acquirement *versus* character training.

'auza'—personality. It is really what it amounts to; the school trained boy is not educated, whereas the boy brought up in contact with the world is perforce educated. The first is a hot house plant, the second a useful field plant."

57. Steps should therefore be taken to make our educational system adaptable to the varying aptitudes, capacities and requirements of the children. Upto a more or less defined point of growth the educational requirements of all children are the same and their education so far may follow a uniform plan. But when that stage is reached a process of selection and differentiation of children according to their respective types is absolutely necessary and separate courses should be laid down suited to the varying needs of those who intend to go in for higher University and professional education, those desiring technical and industrial education and those requiring commercial training, according to their aptitudes and needs as suggested in para. 29 of the Committee's Report.

Our educational system should be made adaptable to the varying aptitudes and capacities of children.

58. If, however, there is a single cause which more than any other is chiefly responsible for the present defective state of our education it is the meagre pay and prospects and the low status of the teachers. The profession of teaching is at present very poorly paid and held in very low estimation. No wonder then that, as a rule, persons of great ability and character are not attracted to it and generally those of a very mediocre or no qualifications for the profession take to it perforce when other avenues to a bare competence have failed them. They do not take it up as their life's work, have no natural liking, aptitude or zeal for it and remain in a condition of chronic discontent. What better results than those produced can we reasonably expect from teachers of this class and under these circumstances? Of all national works the teachers' work is the most important, having the most potent and far-reaching consequences as regards the nation's welfare, progress and destiny, and should be entrusted to none but the ablest persons eager and capable of doing it efficiently and well. And yet we take less care, trouble and interest in their selection and remuneration than we do in the case of our domestic servants or employés in our business concerns. We take as much pains and trouble as possible to safeguard our interests in domestic and business

The chief cause of the defective state of our education—the low estimation of the teacher's profession.

Qualifications for the profession of teaching.

matters and entirely neglect our best and greatest asset in life—our children—in entrusting them to poorly paid and incapable teachers. In any scheme, therefore, of improvement and reconstruction of our educational system this question of the emoluments and status of teachers should claim our first attention. All other improvements that may be effected in the system would be ineffectual without efficient teachers. Any system with competent teachers would produce better results than the best system with incompetent teachers. Dr. Fisher in his speech on educational reform in the House of Common referring to the average pay of the teacher as being far too low, said: "Is it to be wondered at that the profession is held in slight esteem? Is it to be wondered at that teachers in our public elementary schools find it difficult to regard themselves as members of a liberal profession, and that it is becoming more difficult to find recruits of the right quality in adequate numbers?" And in proposing to utilise the greater portion of the additional state grant of about four million pounds which he asked the House of Commons to vote in the year 1917-18, towards raising the salaries of elementary and secondary teachers, he said: "In education almost every thing depends upon the personal element. If a teacher is good and thorough in his work, and if he is fond of children, and if he is alert, understanding, sympathetic, firm and yet good humoured, success is secured. If the teacher is bad the most costly buildings and equipment will not make up for his defects, and your educational system is a failure. . . . . I regard it as essential to a good scheme of education that teachers should be relieved from perpetual financial anxiety and that those teachers who marry should be able to look forward to rearing a family in respectable condition. The first condition of educational advance is that we should learn to pay our teachers better. . . . . The calling of our secondary school master in a State-aided or State-provided school has yet to be made reasonably attractive to a really able man. At present the secondary school teacher is ill-paid, he receives no pension, and yet his is a profession which ought to compete on equal terms of ability with that of the first-class civil servants."

Best system futile without teachers of the proper type.

What results can we expect from low paid teachers and from the low estimation of their profession?

Mr. Fisher on the personality of the teacher.

The first condition of educational advance better payment of teachers.

59. Persons selected as teachers should not only be of high intellectual calibre and cultured, should not only have a natural aptitude, liking and zeal for the work, and love for children, but, of more greater importance than these, they should be of a high and noble character commanding the respect as well as the love of the pupils entrusted to their care. Persons of such high qualifications could not be remunerated enough for the work they have to do. It is at the same time not possible to pay them such salaries as would fully compensate them for the chances of pecuniary gains that persons of their ability and worth could obtain in other walks of life. But those who have ambition to be rich and are desirous of a life of affluence and luxury are not at all suited for this noble profession. A teacher should be one of noble character, content to live a simple life, inspired by high ideals, of a self-sacrificing nature and capable, by his example, of inspiring in his pupils the ideal of plain living, high thinking and right conduct. At the same time it is our duty to see that the calling of the school master is made reasonably attractive to the right sort of men and that they are paid sufficiently to enable them to live a decent and cultured life relieved from the anxiety for the proper maintenance and upbringing of their families and with provision for their old age. Thus alone would the teacher's profession be valued and honoured above all other professions and State service, as it had formerly been in our ancient home of Iran and in India. A necessary reform in the remuneration of teachers is the minimising or abolition of the great difference in the salaries of teachers of different standards or subjects. The work of all teachers—whether they teach the lowest or the highest class or one subject or another—is, and should be considered, equally important and receive equal recognition and estimation. In fact the work of the lower classes is such as requires more care, tact, wisdom, and knowledge of the child's nature and the proper principles and methods of cultivating the child's powers, than that of the higher classes, because it is there that the foundations of the child's education on proper lines are laid, and if the foundation is well and truly laid the further development of the child progresses smoothly and without much trouble. If there is to be any difference at all the salaries of teachers of the youngest pupils should be higher than of the teachers of the more advanced ones.

A teacher's qualifications.

Calling of school master must be made reasonably attractive.

Salaries of teachers to be equalised.

60. But the proper selection, adequate remuneration and the improvement of the status of teachers is not enough to get the best work out of them without special training for this profession. As in the case of all other arts those meant for the teaching profession need a special training for the art of teaching. There is truth in the statement that no amount of training would make a really efficient teacher of one who has no natural aptitude, heart or interest in this work. On the other hand, however fit a born teacher may otherwise be he cannot but be a better and more efficient teacher by undergoing special training for his work, and training should therefore be made *a sine qua non* for the teacher's profession.

Training of teachers absolutely necessary.

61. In the "*Report of an International Inquiry into the Moral Instruction and Training in Schools*" the editor, Professor M. E. Sadler, says: "But the fact that the deepest influence in a true teacher's character is a sense of vocation must not obscure from our eyes the need both for exact and careful preparation for his future duties on the teacher's part, and for care on the part of the governing bodies and the State lest anxious fears for the future and the dread of want or dependence in old age should harass the teacher's mind and overcloud the cheerfulness of his disposition. Possible failure to secure and to retain the services of a sufficient number of the best type of men and women as teachers is perhaps the gravest danger which threatens the future of our elaborately organised systems of modern education."

Professor Sadler on the necessity of training even in the case of the born teacher.

62. The great importance of the training of teachers is indicated by the *Calcutta University Commission* by devoting a special chapter to this subject in which it says: "We feel that in this chapter (Chapter XLIII—The Training of Teachers) we approach one of the fundamental problems of our enquiry, a problem beset with financial and other difficulties but insistently calling for solution. It has been shown in earlier pages of this report that the intellectual vigour of the University is impaired by the quality of the teaching given in the secondary schools; and that the tone of the schools influences the University not only in the sphere of teaching and study but even more intimately in the temper of its corporate life. The

The Calcutta University Commission on the great importance of training of teachers.

shortcomings of the secondary schools in Bengal are notorious. They are deplored by Government and, as our evidence proves, recognised by a large body of public opinion. In this chapter we shall indicate the help which might be given towards the improvement of the schools by the University of Calcutta and Dacca under the new conditions proposed in this report. We believe that this help would in any case be of material importance; it will, however, be far more widely efficacious if accompanied by the improvement in the salaries and prospects of the teachers which is admittedly needed but can be compassed by Government alone.

"We recommend that a department of education should be established in the University of Calcutta at the earliest possible moment; and in chapter XXXIII we have made a similar proposal in regard to the University of Dacca. The aim of these departments would be to promote the systematic and practical study of the science and art of education; to provide increased opportunities for the professional training of teachers; and to arouse among the students a deeper interest in the work of the teaching profession and in the opportunities which it offers for public service.

. . . . . .

"In conclusion we desire to call attention to the urgent importance of one branch of the work which all the new training colleges for secondary school teachers, including the university departments of education, should undertake. They should make it their principal aim, in the first instance, to introduce better methods of class-teaching into the high schools. What is imperatively needed is a kind of teaching which makes work in a class not a mere hearing of lessons which the boys have learnt out of school, still less a lecture given by the teacher, but a combination of four things, namely a short recapitulation of work done in the previous lesson (this recapitulation being made by the pupils under the teacher's direction); the testing of the pupils' knowledge of what they have been told to prepare; the presentation of fresh material in such a way as to interest the whole class; and the elucidation of important new points by question and answer."

Need for improvement in the methods of class-teaching in high schools.

63. It may by stated without fear of contradiction that while almost a complete revolution has been effected in the ideals, theory, and practice of education in the West during the past quarter of a century, the Indian educational system continues to adhere to old and discarded theories and methods based on a totally wrong conception of the child's mind and its growth, acting upon the belief that the child is born with an entirely blank mind capable of being stuffed with knowledge and endowed with capacities by an outside agency, and can be moulded to the pattern conceived by the educator as best for the child's benefit. With the recent advances in knowledge, specially in connection with the science of psychology, this view of the child's mind has, however, been found to be entirely wrong, and, in consequence, educational theories and methods have undergone a complete change everywhere except in India. Psychological experiments and investigations among school children have revealed the fact that the child is not, as was supposed, born with a blank mind, but is born with innate potential capacities and proclivities which could be properly cultivated and developed only through self-activity and self-efforts by suitable means and under suitable environment and the proper guidance of a wise and sympathetic teacher, that is to say by educating it in the proper sense of the word. The idea that one can educate a child by stuffing his mind with bits of knowledge useful or otherwise, and ready made second or third hand opinions and ideas, to be reproduced at examinations, is now totally discarded, and in the best schools in Europe and America new methods of education in accordance with the revised conception of the child's mind and its growth, have been adopted.

While a revolution has been effected in the theory and practice of education in the West, the Indian educational system still adheres to old and discarded theories and methods.

64. The *Calcutta University Commission* has indicated this change in the educational thought of the day in the following words: "During the last twenty-five years there has been a significant change in the main direction of educational thought n the West. This has shown itself in three ways. First it has been realised that there is a very close connection between the social and economic condition of a people and the educational opportunities provided or practicable for it; . . . . . Secondly careful observation has shown the need for adapting the course of instruction

The Calcutta University Commission on the recent significant change in educational thought in the West.

and methods of discipline, especially in the early stages of education and during adolescence, to the individual needs both of boys and girls according to the differences in their physique, temperament and rate of mental growth; . . . . . Thirdly the extreme importance of the early stages of education has been more fully recognised. They should foster the healthy growth of mind and body through activities which call forth initiative and self-expression and at the same time teach assiduity and self-restraint. But for this purpose the imparting of the meagre elements of instruction does not suffice."

65. The following excerpt from the *Presidential Address to the Educational Science Section* of the *British Association for the Advancement of Science, 1920 Session by* Sir Robert Blair, LL.D., Education Officer for London, dealing with two of the wider aspects of English educatonal activities, will convey some idea of the recent developments in educational theories and methods :—

Recent advances in educational thought.

"The subjects taught, and the methods of teaching have considerably changed during recent years. In the more progressive types of schools several broad tendencies may be discerned. All owe their acceptance in part to the results of scientific investigators.

"(1) Far less emphasis is now laid upon the *disciplinary value of subjects*, and upon subjects whose value is almost solely disciplinary. Following in the steps of a series of American investigators, Winch and Sleight in this country have shown very clearly that practice in one kind of activity produces improvements in other kinds of activities, only under very limited and special conditions. The whole conceptions of transfer of training is thus changed, or (some maintain) destroyed; and the earlier notion of education as the strengthening, through exercise, of certain general faculties has consequently been revolutionised. There is a tendency to select subjects and methods of teaching rather for their material than their general value.

Disciplinary value of subjects now discounted.

"(2) Far less emphasis is now laid upon an advance according to strict *logical sequence* in teaching a given subject of the curriculum to children of successive ages. The steps and methods are being adapted rather to the natural capacities and interests of the child of each age. . . . . .

Logical sequence in teaching a subject also discounted.

"(3) Increasing emphasis is now being laid upon *mental and motor activities.* Early educational practice, like early psychology was excessively intellectualistic. Recent child study, however, has emphasised the importance of the emotional aspects of the child's mental life. As in consequence, the theory and practice of education have assumed more of the pragmatic character which has characterised contemporary philosophy.

More importance attached to mental and motor activities.

"The progressive introduction of manual and practical subjects, both in and for themselves, and as aspects of other subjects, forms the most notable instance of the tendency. The educational process is assumed to start, not from the child's sensations (as nineteenth century theory was so apt to maintain), but rather from his motor reactions to certain perceptual objects—objects of vital importance to him and to his species under primitive conditions, and therefore appealing to certain instinctive impulses. Further, the child's activities in the school should be, not indeed identical with, but continuous with, the activities of his subsequent profession or trade. Upon these grounds handicraft should now find a place in every school curriculum. It will be inserted both for its own sake, and for the sake of its connections with other subjects, whether they be subjects of school life, of after life, or of human life generally.

More weight given to manual and practical subjects.

"(4) As a result of recent psychological work, more attention is now being paid to the *emotional, moral and aesthetic activities.* This is a second instance of the same reaction from excessive intellectualism. Education in this country has ever claimed to form character as well as to impart knowledge. Formerly this aim characterised the Public Schools rather than the public elementary schools. Recently, however, much has been done to infuse into the latter something of the spirit of the Public Schools. The principle of *self-government*, for example, has been applied with success not only in certain elementary schools, but also in several colonies for juvenile delinquents. And, in the latter case, its success has been attributed by the initiators directly to the fact that it is a corollary of sound child psychology.

Greater attention paid to emotional, moral and aesthetic activities.

"Bearing closely upon the subject of moral and emotional training is the work of psycho-analysts. Freud has shown that many forms of

mental inefficiency in later life . . . . . are traceable to the repression of emotional experiences in earlier life.

"(5) Increasing emphasis is now being laid upon *freedom* for individual effort and initiative. Here, again, the corollaries drawn from the psycho-analytic doctrines as to the dangers of repression are more suggestive. Already a better understanding of child nature has led to the substitution of 'internal' for 'external' discipline; and the pre-determined routine demanded of entire classes is giving way to the growing recognition of the educational value of spontaneous efforts initiated by the individual, alone or in social co-operation with his fellows.

Freedom for individual effort and initiative, and substitution of internal for external discipline.

"In appealing for greater freedom still, the new psychology is in line with the more advanced educational experiments, such as the work done by Madam Montessori and the founders of the Little Commonwealth."

66. The above quotation indicating, in short, the main principles of educational advance and the lines along which education is undergoing a drastic change—both in theory and practice—, in the West, will help to show how backward and antiquated the Indian educational system is, and in what directions reform and reconstruction are needed.

67. As already stated in my Note, in order to counteract the disadvantages we are suffering under, on account of the microscopic number of our people amongst the vast populations of India, we must, without loss of time, try our best to improve the quality of education given to our children, giving them the best possible education on the model of that in vogue in the more advanced types of schools in Europe and America, so as to make each and every child—boy as well as girl—thoroughly efficient and fitted in every way—physically, mentally and morally—for its future work and position in life whatever it may be.

Need for improving the *quality* of education.

68. Among the present educational reformers in England, Edmond Holmes has, in his well-known book—*What Is and What*

Might Be—published in 1911, tried to expose the grave shortcomings of the older type of the schools of England, and the underlying cause of the defects that vitiate Education, viz., "the prevalent tendency to pay undue regard to outward and visible 'results' and to neglect what is inward and vital." He has at the same time pointed out the way to reform by describing what has already been, and is being, achieved in some of the schools in England in which successful departures have been made from the beaten track. In the first part of the book—What Is, or the path of Mechanical Obedience—the author deals with the wrong principles and methods on which schools of the older type are conducted. Of them, he says: "In such schools the one end and aim of the teacher is to do everything for the child;—to feed him with semi-digested food; to hold him by the hand, or rather by both shoulders, when he tries to walk or run; to keep him under close and constant supervision; to tell him in precise detail what he is to think, to feel, to say, to wish, to do; to show him in precise detail how he is to do whatever may have to be done; to lay thin veneers of information on the surface of his mind; never to allow him a minute for independent study; never to trust him with a hand book, a note-book, or a sketch-book; in fine to do all that lies in his power to prevent the child from doing anything whatever for himself. The result is that the various vital faculties which education might be supposed to train become irretrievably starved and stunted in the over-educated school child; till at last, when the time comes for him to leave the school in which he has been so sedulously cared for, he is too often thrown out upon the world, helpless, listless, resourceless, without a single interest, without a single purpose in life."

Edmond Holmes on the defects of education and their underlying cause.

What is, or the path of mechanical obedience followed in education.

The products of schools too often thrown out upon the world helpless, listless, resourceless.

69. In the second part of the book—"What Might Be, or the Path of Self-realisation"—the author sets forth the lines on which the true education of the child should be conducted. In introducing this subject he says: "Having painted in gloomy colours some of the actualities of elementary education, I will now try to set forth its possibilities. In opposing the actual to the possible, I am perhaps running the risk of being mis-

What Might Be, or the path of self-realisation that should be followed.

understood. The possible, as I conceive it, is no mere 'fabric of a dream.' What are possibilities for the elementary school, as such, are already actualities in certain schools. Were it not so, I should not speak of them as possibilities. I do not pretend to be a prophet, in the vulgar sense of the word. The ends which I am about to set before managers and teachers are ends which have been achieved, and are being achieved, *under entirely normal conditions*, in various parts of the country, and which are therefore not impracticable. There are many elementary schools in England in which bold and successful departures have been made from the beaten track; and in each of these cases what is at present a mere possibility for most schools has been actually realised. And there is one elementary school at least in which the beaten track has been entirely abandoned, with the result that possibilities (as I may now call them) which I might perhaps have dismissed on *a priori* grounds as too fantastic for serious consideration, have become part of the every-day life of the scholars. That school shall now become the theme of my book; for I feel that I cannot serve the cause of education better than by trying to describe and interpret the work that is being done in it."

Schools in which successful departures from the beaten track have been made.

70. The basic principles of this departure Mr. Holmes describes in the following words: "The function of education is to foster growth. The end which the teacher should set before himself is the development of the latent powers of his pupils, the unfolding of their latent life. If growth is to be fostered, two things must be liberally provided,—nourishment and exercise. On the need of nourishment I need not insist. The need for exercise is perhaps less obvious, but is certainly not less urgent. We make our limbs, our organs, our senses, our faculties grow by exercising them. . . . . When their capacity for growth is unlimited, as in the case of our mental and spiritual faculties, the need for exercise is still more urgent. . . . . The process of growth must be done by the growing organism, by the child, let us say, and by no one else. The child himself must take in and assimilate the nourishment that is provided for him. The child himself must exercise his organs and faculties. The one thing which no one may ever delegate to another is the business of growing. . . . . The forces that make for the child's growth come from within himself; and it is for him, and him alone, to feed them, use them, evolve them. . .

Basic principles of the new departure.

"In Utopia (the school instanced by the author) the training which the child receives may be said to be based on the doctrine of original goodness. It is taken for granted by Egeria that the child is neither a lump of clay nor a *tabula rasa*, but a 'living soul'; that growth is of the very essence of his being; and that the normal child, if allowed to make natural growth under reasonably favourable conditions, will grow happily and well . . . . . and that to foster growth, to make its conditions as favourable as possible, to give it the food, the guidance, and the stimulus that it needs, is the best thing that education can do for the child.

The child is neither a lump of clay nor a *tabula rasa*.

"It is further taken for granted that the many-sided effort to grow which is of the essence of the child's nature is the mainspring of, and expresses itself in, certain typical instincts which no one who studies the child with any degree of care can fail to observe; and that by duly cultivating these instincts,—*expansive* instincts, as one may perhaps call them since each of them tends to take the child away from his petty self,—the teacher will make the best possible provision for the growth of the child's nature as a whole.

The many-sided effort of the child to grow expresses itself in certain expansive instincts.

"Above all it is taken for granted that the growth which the child makes must come from within himself; that no living thing can grow vicariously; that the rings of soul growth, like the rings of tree-growth, must be evolved from an inner life; that the teacher must therefore content himself with giving the child's expansive instincts fair play and free play; and that, for the rest, he must as far as possible efface himself, bearing in mind that not he, but the child, is the real actor in the drama of school life.

The growth of the child must come from within himself.

"In order to find out what are the instincts which make for the expansion and elevation of the child's nature, and which education ought therefore to foster, we must do what Egeria (the teacher in the Utopia school) has always done; we must observe young children, and study their ways and works. Now every healthy child wants to eat and drink, and to run about. Here are two instincts—the instinctive desire for physical nourishment, and the instinctive desire for physical exercise—through which nature provides for the growth of the body. How does she provide for the growth of what we have agreed to call

Two instincts through which nature provides for the growth of the body.

the soul? We need not be very careful observers of young children in order to satisfy ourselves that, apart from physical nourishment and exercise, there are six things which the child instinctively desires, namely; (1) to talk and listen (the *communicative instinct*); (2) to act, in the dramatic sense of the word (the *dramatic instinct*); (3) to draw, paint and model (the *artistic instinct*); (4) to dance and sing (the *musical instinct*); (5) to know the why of things (the *inquisitive instinct*); (6) to construct things (the *constructive instinct*)."

Six instincts provided for the growth of the soul.

71. After explaining the meaning and purpose of each of these instincts the author says: "There are six instincts, then,—six formative and expansive instincts—which Nature has implanted in every normal child, and which education, so far as it aims at being loyal to Nature, should take account of and try to foster. Two of these (the communicative and the dramatic) are *sympathetic*; two (artistic and musical) are *æsthetic*; two (inquisitive and constructive) are *scientific*. In and through the sympathetic instincts the soul grows in the direction of *love*. In and through the æsthetic instincts the soul grows in the direction of *beauty*. In and through the scientific instincts the soul grows in the direction of *truth*. It is towards this triune goal that Nature herself is ever directing the growth of the growing child. The significance of this conclusion will unfold itself as we proceed.

The triune goal of the child's growth love beauty and truth.

"These instincts manifest themselves in various ways, but chiefly in the direction that they give to that very serious occupation of young children which we call play. It is clear, then, that if these instincts are to be duly cultivated, the work of the school should be modelled, as far as possible, on the lines which children, when at play, spontaneously follow. This Egeria, with her inspired sagacity, has clearly seen; and she has taken her measures accordingly. In Utopia the school life of the child is all play,—play taken very seriously, play systematised, organised, provided with ample materials and ample opportunities, encouraged and stimulated in every possible way. Each of the fundamental instincts that manifest themselves in the child's play, and in doing so give a clear indication of Nature's aims in the child's life, and of the directions in which she wishes him to grow, is duly ministered to in this school, the current that wells up in and through it being skilfully guided into

Play-way—Nature's way of education of the child.

a suitable channel, and every obstacle to its free development being carefully removed. But the guidance which Egeria gives tends, as we shall see, to foster rather than fetter the freedom of the child. When the current has been led into a suitable channel, it is expected to shape its own further course, and even to impose on itself the limits—the containing walls—which are needed if its depth and strength are to be maintained." Mr. Holmes then describes the special steps Egeria takes to foster the growth of each of the six instincts mentioned.

The freedom of the child to be fostered.

72. The principle that the child can best be educated only in an atmosphere of complete freedom for self-development by self-expression, self-effort and self-government, through self-activities in connection with material of living interest to the pupil and not through subjects remote from, unconnected with, its every day life, is fully and very successfully carried out in the method devised by the talented Italian lady doctor, scientist and educationalist, Madam Maria Montessori, which has produced such remarkable results not only in the case of normal children but also in that of the mentally deficient ones, and which is consequently receiving a worldwide attention and recognition now. What the Montessori Method is and what it is capable of achieving can be gathered from Madam Montessori's own books on her method, Professor Culverwell's "*The Montessori Principles and Practice*," Mrs. Fisher's "The Montessori Mother," and many other works on the subject.

The famous Montessori Method—its principle of complete freedom for self-development by self-effort and self-activities.

73. In several other schools in England, besides the one described by Mr. Holmes, a number of experiments are being conducted, for the past few years at departures in various directions from the prevalent type of education, both in the content and methods of education, in accordance with the recent change in educational thought and outlook. Accounts of some of them are given in "*The New Era in Education*," edited by Ernest Young, B. Sc., Head Master of the County School, Harrow, and one of the Assistant Secretaries for Higher Education under the Middlesex Education Committee, just published. An idea can be gained of the various kinds of experiments being conducted in the

Experiments conducted in schools in England in working out new theories and methods of education.

twenty-seven schools described in this book, from the titles of some of them given in the contents, such as (1) Free Kindergarten : S. Saviour's Child Garden, Edinburgh; (2) Physiological Education (meaning not an experiment in the teaching of physiology but an experiment in educating children on true physiological lines) in an Elementary School, Halifax ; (3) Developments in Self-activity in an Elementary School : Knuzden, Blackburn ; (4) An Open-air School : Thackley, Bradford ; (5) A Vocational School : Gravesend Sea School ; (6) Class Teaching through Partnership : King Edward VI School, Straford-on-Avon ; (7) Independent Study in a Girl's Elementary School : Wood Street, Rugby ; (8) Teach Yourself : An account of Mrs. Mason's methods ; (9) A Scheme of Self-government in the Upper Schoolroom : Bootham School, Yorks ; (10) Music and Citizenship : Isle of Dogs, Poplar ; (11) Transmutation : Howell's School, Denbigh ; (12) Art and Industry : Castleford Secondary School ; (13) An experiment in Practical Civics : Brighton ; (14) Local Surveys : Lambeth ; (15) The School Journey : Ellerslie Road ; L. C. C. School; and (16) Camping at School : Harrow County School for boys ; etc.

The various kinds of experiments conducted in some of the schools.

74. Several such experiments are more fully described in "*Educational Experiments in England*," by Alice Woods, Principal, Maria Grey Training College, London, published in 1920. In tracing the progress of educational movements in England from 1850 up to now, the authoress, dealing with the commencement of the new Frœbelianism in 1890, thus describes its ideal of education: "The modern Frœbelian, following Frœbel, looks upon it as of first importance that the little child should gain ideas and learn to express them through the most varied contact with his environment. It is through self-consciousness and self-determination that his instincts and impulses are, through desire and feeling, to develop into a perfect will. To attain this object he must live in surroundings which will offer every opportunity for action and experiment, and must hear many stories. The material he is to use is to be whatever will most closely link him with real life around him ; hence the modern Frœbelian, greatly influenced by the work of Dewey, leads the child along the lines of primitive man, and no longer limits him to the rigid apparatus of the older Frœbelians, but provides him with sticks and stones, sand and clay, wood and bricks, as the Frœbelian always

The new Frœbelianism—self-expression and self-determination through varied contact with environment and material linked with real life.

did, adding pins, hammer, nails and string. The child's experiments with limbs and senses are to be almost unlimited. He should be placed in surroundings where he cannot seriously hurt himself and left to try all the experiments he wishes. The sense of touch is to be no more neglected than the other senses, and the baby is allowed to handle every object that comes his way. He is to be allowed to feel the prick of the knife and the heat of the candle before he can speak. As the infant passes into childhood he is still not to be 'spoiled by too much assistance.' His natural impulses to activity, helpfulness and imitation, investigation, construction, are all to be encouraged. He is to be regarded as a member of society, and to be trained to realize himself as such. Games are played in the Frœbelian school in groups, usually very happy, jolly games, in which first one and then another can lead; but the old artificial games which were common in the sixtees and seventees of last century have disappeared for many years and linger only in the old-fashioned kindergarten. The child is throughout to be the guide for the adult, who is to note and minister to his true needs—the needs of his body, soul, and spirit.

Freedom to the child to try experiments with limbs and senses.

"It may be asked how it was that, these aims being so closely allied to those of the Montessorians, the modern Frœbelian movement should have gone on so quietly for years and the Montessori movement come at once into the open, seized the popular fancy, and found converts and supporters in every rank of educational society. It may be answered in the first place that the modern Frœbelians prepared the ground for the Montessorians. . . . . In the second place, the marvellous personality of the Dottoressa has been a great factor in the success of the movement. The third, that she is a doctor and a scientist appeals strongly to the majority of people, who feel that in her hands the children's bodily health at least is safe and her methods scientific. Fourth, her very practical mind has carried out in the schoolroom many of the plans which, though exactly in accordance with the principles of Frœbel, have only occurred to the more enlightened of his followers, e. g. the little chairs and small separate tables to seat only one or two at a time, the little beds light enough for a child to lift, the contrivances for enabling children to swing and balance themselves. In fact her system is, as an American educator called it, 'a very storehouse of ideas for the intelligent teacher,'"

Modern Frœbelian aims and principles closely allied to the Montessori system.

75. Further on, describing the progress of psychology as related to education, she mentions the directions in which the change in educational ideas and methods has been wrought. Some of them may be mentioned here. As regards the modification in the old faculty theory which treated "concepts of mental phenomena, the will, intellect, memory, as real (and independent) forces producing these phenomena", she says: "But the pedagogues from 1870 onwards were still under the influence of the faculty theory, and persisted in thinking and teaching that memory could be trained apart from imagination and so forth. In 1890 Dr. Ward wrote: 'One is constantly coming across disquisitions on the training of the senses, the training of the memory, the training of the imagination; of the faculties of conception, abstraction, judgment and so on'. . . . . The theory has taken a long time to die out, but it is now rare to find any educational work in which the child is represented as a complex of faculties, and the various mental processes considered in themselves as causes or conditions of mind. It is a pity that the term still lingers to remind us of its old associations. But a change has come over its use in educational books. 'Faculties', says a writer, 'depend upon each other'; the word is now nearly always used as equivalent to 'ability to do any thing', and it means, it may be presumed, that the child's mind is one whole and cannot be regarded as a bundle of sticks. We are told, for example, that 'each of the faculties depends for its full development upon an equally full development of the rest.'"

Various directions in which change in educational ideas and methods has been brought about by the progress of psychology.

The old doctrine regarding faculties of the mind as separable or as educable in separation now discarded.

The mind is one whole and not a bundle of separate faculties . . . . .

76. Alluding to Dr. Ward's Lectures in Cambridge on the education of children, in 1880, she says: "His definition of psychology as 'science of individual experience, including behaviour' might have led us much earlier to the study of children as individuals. His warning that the educator must turn first to *life* to ascertain his ideals, and his protest against the view that 'One ounce of brain is worth one ton of application' are still needed. 'Power of self-control and a will determined by a right love and hate' were regarded by

him as more worth while than any amount of knowledge. 'Moral worth is to be regarded as the end, intellectual efficiency as a means to that end.' We have still hundreds of schools that in practice treat intellect as of more value than moral worth. Dr. Montessori was anticipated in the criticism that kindergartens of that time were too mechanical; not individual enough, for the child under seven needs to be left a great deal to itself. Modern methods were also anticipated in the maxim, 'Direct your pupil rather than rule him.' That is, in other words, 'set him free to initiate, and to learn a love of work.' All the opinions expressed in these lectures went to show that the younger the children, the smaller should the class be. It has required nearly forty years to make us realize the necessity of reduction in the size of our classes.

'Moral worth is to be regarded as the end, intellectual efficiency as a means to that end.'

The modern maxim—direct your pupil rather than rule him.

Another very strong point made in the lectures was the emphasis laid on the extreme importance of concentration of attention. Dr. Ward insisted that training in concentration should begin in the child's first months of life. Directly he began to notice he was to be left to notice anything that attracted him as long as he wished. If tearing up paper on the floor he was to be left undisturbed till he tired of his job, and throughout his infancy and childhood's days his leaders were to think more of his powers of attention than anything else. Sufficient care has scarcely ever been given by educators to concentrated attention, and it is with great satisfaction that we find so much thought bestowed upon the question in the Montessori schools."

Importance of concentration of attention.

77. Referring to "the most remarkable and most recent advance in child psychology, *i. e.* the discovery by Freud of sub-conscious mental activities," and to the work of Professor Jung of Zurich in making the processes of psycho-analysis useful in education, the authoress says: "The lesson for the teacher will be that extreme care and caution are needed from the very earliest years in building up the unconscious life of the child. The actions of the parents, their conversation, their attitude towards others, their very thoughts, are all helping to create the background of a child's conscious life. If it is true that 'everything that has ever been consciousness remains as an affective movement in the unconscious,' then all the good

Freud's discovery of the sub-conscious mental activities necessitating extreme care in building up the unconscious life of the child.

69836

the child sees and hears will remain with him to help to form his character. It is not only the child's dreams which will be a help to the understanding of his inner life, but his whole unconscious behaviour. His bodily tricks, his very positions, are a means of interpretation to the understanding parent or teacher, but unless there is perfect confidence between teacher and taught little advance can he made . . . . . Another lesson to be learned from the work of Jung and other psycho-analysts is that far greater attention must be paid to the emotional development of children; they must be well provided with objects of love, and surrounded with beauty of all sorts. . . . . .

Necessity of more attention being paid to the emotional development of children.

"Some schools in England are realizing the duty of providing for natural emotional outlet more than ever before, and introducing their scholars to music, dancing, poetry and acting, as helps to the emotional life. The intellect must be recognized as the servant of the emotions and the will as the guide for both. Wrong theories about sex are found to have produced very disastrous consequences and may affect the character for life, leading, in some cases, to celibacy, in others to dissolute conduct. Children should therefore be taught the truth from their earliest years. Again, since psycho-analysis teaches that hidden griefs and troubles exercise undue force, children should be brought up to face situations and turn them to use, to provide new interests which will prove channels for that force which may be pent up in the unconscious ready to burst forth in the form of disease or mental trouble in adult life. 'The unconscious', writes Jung, 'is a source of danger when the individual is not at one with it. If we succeed in establishing the attitude which I call transcendental (i. e. the direction of a force that might work for harm into useful and beneficent channels), the disharmony ceases, and we are admitted to enjoy the favourable side of the unconscious.' The most important lesson of all perhaps is that parents must be prepared at the time of adolescence to help their children to free themselves from their childish leaning on others and to stand erect. Jung calls this the necessary self-sacrifice that the child has to make in order to become a man."

Music, poetry and acting as helps to the emotional life.

Importance of imparting sex knowledge.

Making children self-reliant.

78. In estimating the value of psychological research in helping educational movements of the time, she says: "Psychology has been the guide to pedagogy through the last half of the nineteenth century. The Psychological Society has widened its doors to admit educational, medical, social and industrial groups; and a sign that old things are indeed passing away is that the London University is considering the plan already adopted in some parts of the U. S. A. for giving candidates for the matriculation examination a choice between the ordinary paper examination and a series of tests of mental intelligence."

Psychological research helping educational movement.

In America candidates are now offered a choice between the ordinary paper examination and tests of mental intelligence.

79. Miss Alice Woods then goes on to describe some of the various kinds of experiments going on all over England of which the number, she says, is astonishing. In classifying these experiments she has thought it "best on the whole to take different types of experiments and describe them as they occur in different schools under that heading." The types of experiments described are: (1) Interest taking the place of boredom and force; (2) Community government; (3) Individual free discipline; (4) Co-operation; (5) Social and religious life; (6) Union between parents and school; (7) Open air and health; (8) Drama; (9) Musical appreciation; and (10) Concentration of attention.

The different types of experiments now being conducted in English Schools.

80. As "the cry is almost world-wide for greater freedom in education and for 'the development of individuality'" the authoress has thought "it worth while to spend some time in elucidating the true meaning of freedom." She says: "This latter phrase (the development of individuality) may be taken to mean the help given to the child to fulfil the unique promise that exists in every human being. If our individuality means our 'best self', then freedom will mean in the first place opportunity for the discovery and expansion of this best self, and in the second place the subdual of the lower self by the higher self . . . The kind of freedom we designate as 'true freedom' will not then be one free from

The true meaning of freedom and development of individuality, in education.

Freedom for the expansion of the best self and the subjugation of the lower by the higher self.

all restraint, but rather there will be inward as opposed to outward restraint. It will be freedom from that 'small hungry shivering self, so aptly described by George Eliot when she wrote of Mr. Casaubon, and so intimately known to us all. It will imply a perfected self-control combined with a perfected self-expression. More than this, since expansion of the best self is bound to take place in the world of other human beings, since it is only through other selves that we come to anything approaching a knowledge of our own self, true freedom means also liberty to serve . . . . We want, too, in these modern days, to free the child from the evils of unhealthy competition, and it is in such efforts as have been described in the girls' high school in the North, in the Caldecott Community, in Mr. O'Neill's elementary school, and others that perhaps the greatest hope of the future lies. . . . . Prizes, marks, and place-taking must become barbarous devices of the past. . . . . The experiments show us also that it is possible to free our children from many of our traditional plans and methods without injury to them. It will have been noted that our rigid time-tables can be done away with, our curriculum greatly altered, our orthodox school furniture made to give place to less cramping seats and tables without that falling of the skies we should have expected ten or twenty years ago. We are changing too the silence of our cloakrooms and our classrooms, setting our children free to be simple and natural, and we find that those absurd rules which required a child to ask leave to borrow a pencil, or to thank a comrade who has lent her one, or even to open or shut a desk, are absolutely needless. . . . . .

Freedom implies self-control with a perfected self-expression.

Freedom also means freeing the child from the evils of unhealthy competition and liberty to serve.

Prizes, marks, ranks in class, the barbarous devices of the past.

Rigid time-tables, antiquated curricula, orthodox school furniture, to be done away with.

"These details may seem to have led us away from that inner freedom with which this chapter started, but it is by the removal of exterior barriers that we give greater opportunity for the outrush of the inner spring of life. But the removal of our foolish conventions and customs will not be enough to help each child to come to his or her own; to become the free giver of that own to his fellow-men; to attain to a genuine self-control; to lose himself ultimately in service. We

come here to a parting of the ways in the opinions of modern educators. Some hold that children are to be left to do exactly as seems good to them, that there is to be no such thing as obedience, and even declare that they would never deny a child anything that he may wish. Others believe that the path to true freedom lies in a rational willing obedience on the part of the little child to wise and intelligent elders . . . . One of the foremost apostles of freedom, Mr. Edmond Holmes, writes: 'I think it is possible to go too far in the matter of freedom. . . . It is only right that children should have the benefit of the experience of the race; and for this reason, and also because their parents and vice-parents are responsible for their health and safety, they must learn to submit to discipline as well as to discipline themselves'. We must, however, be perfectly clear that obedience is never an end in itself, a virtue *per se*, but always to be used as a means towards self-control."

True freedom does not mean freedom from all restraint, but implies a rational willing obedience.

Obedience not to be an end, a virtue *per se*, but to be used as a means towards self-control.

81. The biological principle of liberty, is the fundamental principle of education in the Montessori Method, and the Montessori system carries out far more radically the principle of unrestricted liberty even than the kindergarten system. Being so this important principle is fully explained by Madam Montessori in her book "*The Montessori Method*," translated in English, in a special chapter under the head of "Discipline," and again at the end of the book, under the heading of "General Review of Discipline." Describing the perfect discipline based upon liberty which visitors to one of her schools may observe, she says: "But such discipline could never be obtained by commands, reprimands, spoken exhortations or through any of the disciplinary devises universally known. Such means might perhaps at the beginning have an appearance of efficacy: but very soon, the instant that real discipline appears, all of this falls miserably to the earth, an illusion confronted with reality—'night gives way to day.' The first dawning of real discipline comes through work." It is also more fully discussed in Chapter VI—The Principle of Liberty, and in Chapter VIII—Character and Discipline, in "*The Montessori Principles*

The biological principle of liberty, the fundamental principle in the Montessori Method.

Perfect discipline based upon liberty never obtained by commands, reprimands or punishments.

Real discipline comes through work.

and Practice," by E. P. Culverwell, and in Chapter VI—Freedom and Individuality—in "*Schools of To-morrow*" by John and Evelyn Dewey.

82. I consider this question of freedom and discipline at home and in the school a very important one for consideration by the Parsee community. We are passing, at present, through a period of transition, from the most strict and rigid discipline and suppression of their natural activities through threats, punishments and fear, enforced on children of the past generations, to excessive and improper liberty almost verging on licence to the children of the present generation, producing very undesirable results. It is very necessary, therefore, for us to understand the true principles of liberty, obedience, and discipline, if we wish to rear our future generations on right lines and to avoid trouble and great harm to the community in the future.

The question of freedom and discipline a very important one for the Parsee community in view of the present wrong training of children in many homes and schools.

83. Reverting to Miss Wood's book, in its concluding chapter she gives us "A Vision of the Future," in which she says: "The experiments in the education of children that are going on throughout our land give us good cause for hope in the future of education. The best of them lead us to a conviction that in the years to come there will be freedom for the child's highest self to come to the fore, and that co-operation will be the prevailing law in all our educational work. . . . . The promise of the future holds, besides co-operation, the possibility that *life* will be considered of more importance than *knowledge*. We have made a fetish of knowledge in the past, and it will be very hard to displace it, but there is hope. The greatest step in this direction will be that arts and crafts will come to their own. The book-educated people of the passing generation who cannot use their hands to any advantage will be succeeded by a race of men and women not only learned in the world of books, but skilful of hand and very keen of eye. . . . . 'The creative impulse and its use in education' leads us to look forward hopefully to an education that means a more complete living. The ugliness of the past will tend to give place to beautiful surroundings. The educators

A vision of the future.

Freedom for the development of the child's highest self, and co-operation to be the prevailing laws in education.

Life of more importance than knowledge.

The use of the creative impulse in education.

of the future will recognise as never before the value of rhythm in education. We shall provide for our children repose as well as activity; for our adolescents solitude as well as society; all will have opportunity for meditation as well as achievement. Greater harmony in our children's nature will be the result. There will no longer be the complaint that pupils at school lead a life of incessant rush from one thing to another, every hour planned out so that leisure is practically unknown. Instead, 'the things that are without will be at peace with those within.'

The value of rhythm, leisure, and repose as well as activity to be recognised in education.

"It becomes clear too, from the trend of the experiments, that the future has in store a new kind of freedom, freedom to develop and to enpress the best self. This does not mean that disorder will be rife, that the members of a class can do just as their lower self prompts them, vieing with each other as to who shall be first heard, seeking always to be to the front. Discipline there must be, but it will be mainly self-discipline, though there will also be a willing submission to the orders of those elders who are experienced and trusted, especially in matters of health, and of consideration for the freedom of others. The freedom of the teacher will be of importance as well as that of the child.

Self-discipline and willing submission to the orders of elders.

"As already pointed out in the last chapter, obedience will still exist, but it will be an obedience that is always a means to the higher good of self-control and service of others, and never an end in itself. The dogmatical, dictatorial, repressive type of education will vanish. This will be especially the case as regards religious training. In the children of the future 'true religion' will be 'increased.' It will be woven into their every day life, and no longer something kept for Sundays, and morning and evening prayers, or belonging to creeds and ceremonies only. Bernard Shaw in a lecture on modern religion maintained that religion was a need of every human being, but there are two divisions amongst us, some needing a religion from without, and desiring priests and institutions, others requiring a religion from within, and demanding prophets and mysticism. We have in the past forced our children into institutions; henceforth we shall leave them free to choose. 'The dream of making people religious by imparting religious knowledge to them

The dogmatical, dictatorial and repressive type of education to vanish.

The proper and improper methods of religious training.

in their childhood is as mischievous as it is delusive. To scatter creeds and texts and hymns and Bible stories on the surface of the child's mind is worse than a waste of time. Religious knowledge is not a mass of information which can be imparted as one imparts (or used to impart) the multiplication table or the pence table or the names or dates of the kings of England. It is a prize which each of us must win for himself. This is true, as we are at last beginning to learn, of all knowledge; but it is doubly and trebly true of religious knowledge.'

Religious knowledge not a mass of information to be imparted like the multiplication table, and names and dates of kings of England.

"Freedom is likely to be brought about in the teaching profession itself. Some form of autonomy will probably take the place of perpetual government direction. The head masters and head mistresses will be free to carry out plans of development of their schools. There will not be the gulf between heads and their assistants that now exists. The difference in salaries will be greatly lessened, all receiving not merely a living wage, but a wage that will enable them truly to live" "Such are our hopes." Let such be our hopes too—and not only hopes but actualities in the near future.

Teachers' autonomy.

Salaries of teachers not to be merely a living wage but sufficient to enable them truly to live.

84. Nothing would show better how far we have lagged behind the West in educational progress than the fact that while such numerous experiments are being conducted there by enthusiastic teachers in realising the new ideals and aims of education, the experiments conducted in India aiming at ideals and methods different from those of the prevailing type of schools here, can be counted on the fingers of one's hand. These efforts are confined to (1) a few Gurukul schools purported to be conducted on the lines of the ancient Indian system of education; (2) the unsuccessful efforts of Captian J. W. Petavel, (Royal Engineers, retired), in 1913, to establish "Educational colonies and self-supporting schools," in India, on the lines of the successful Witzwil colony in Switzerland established under the guidance of the originator of the idea, Otto Kellerhols; (3) Sir Rabindranath Tagore's famous schoolhome—*Shantiniketan* ('the abode of peace'), in Bolpar, Bengal; and two or three more.

Educational experiments in India.

85. All the knowledge and experience gained by the Western people, through long and painstaking investigations and patient experiments by their best brains in evolving a rational system of education, are ready available to us and it will be our own fault if we do not make a proper use of them. For the work of reform and reconstruction of our education we could not do better than follow the guide of the most progressive schools of the West described in the books mentioned above and many others including one of the most helpful of them, viz, "*Schools of To-morrow*", by *John and Evelyn Dewey*, 1915. The publishers of the latter book state about it that: "In these days when education is changing it is recognized that the schools of yesterday do not suit the requirements of to-day, and this has led people to work out theories and to try experiments. Professor Dewey the well-known and distinguished American educationalist has visited many of these "Schools of To-morrow" in all parts of the United States. In his book he gives the results of some of the theories that have been put forth. He points out the direction that education in America is taking at the present time, and also the needs of modern education, and the way in which they are being met." In the preface of the book the authors themselves say: "It is hoped to suggest to the reader the practical meaning of some of the more widely recognized and accepted views of educational reformers by showing what happens when a teacher applies these views. . . . . More and more schools are growing up all over the country that are trying to work out definite educational ideas. It is the function of this book to point out how the applications arise from their theories and the direction that education in this country seems to be taking at the present time. We hope that through the description of class-room work we may help to make some theories living realities to the reader. On the other hand, we have dwelt on theoretical aspects in order to point out some of the needs of modern education and the way in which they are being met."

Our education should be modelled on that of the most progressive schools of Europe and America.

Educational experiments in America.

The "Schools of To-morrow."

86. It is vain to expect education of the kind needed for our present requirements, in the existing Government and private schools. They cannot afford the necessary expenditure for such an education. It is absolutely necessary, therefore, to establish schools of our own where the

boys and girls of all classes of our community can be educated in accordance with the recognised and accepted views of modern educational reformers which are put into practice in the most progressive schools of the West. This, of course, would involve a considerable expenditure of money, and the necessity of raising a very large fund for the purpose becomes obvious. Failing to take early steps to do so we shall have no one but ourselves to blame if we gradually lose the position we have acquired in this country and play a very subordinate and inglorious part in future. I have full faith, however, in the community rising to the occasion, and that with the combined efforts of the Punchayat Trustees and other leaders of the community, and the help and co-operation of the whole community, we shall be able to raise such a large fund as would amply suffice to give the best possible education to each and every boy and girl, suited to his or her capacity and requirements.

Urgent necessity of raising a large fund for establishing model schools of our own.

III. MORAL AND RELIGIOUS EDUCATION.

87. The matter in which our education most deplorably falls short of the true ideal of education is character formation and moral and religious education.

88. It is a well known fact that character formation and moral and religious education are almost totally neglected in Indian schools. With the idea of non-interference in religious matters Government have thought it proper to allow no religious teaching to be given in schools under its direct control, and other schools have followed suit. Being a subject excluded from examinations—an 'outsider'—it is considered not paying from the standpoint of schools and teachers whose sole aim and object is the preparation of pupils for examinations and whose merits are judged by the number of pupils they are able to pass through them. While it may be conceded that from their standpoint it may be right for Government to observe strict neutrality in this matter, it has nevertheless been the means of doing incalculable harm to the children attending schools in India.

Utter neglect of character formation and moral and religious education in our schools.

Government neutrality in matter of religious teaching may be right from their standpoint but it has done great harm to school children.

89. In "*The Indian Teachers' Guide*," Mr. Percival Wren thus deplores the neglect of moral education in our schools: "This aspect of the education of the Indian child is at once the most important and neglected, the most difficult and least studied of all. And it is in this department of education that the sins of examination are blackest, and the results of its baneful influence most apparent. It is surely unnecessary to labour the point of the vast importance of moral education, the essentiality of a strong and good moral result from all education, the fact that character comes before intellect, and that what a man *is*, comes before what he *knows*. . . . . How can one possibly expect the Indian youth, not to be a model of deportment in, but to have any idea of, the practical virtues; good form, manners and style; respectful self-respecting behaviour; or quiet manliness with manhood, as a result of a daily cramming of the memory? . . . . *No boy was ever yet better in intellect or character for fact-cramming*, and no Indian boy

Mr. Wren on the neglect of this most important albeit difficult aspect of education in our schools.

Character before intellect, and what a man *is*, is more important than what he *knows*.

appears to get anything else at the hands of the average untrained Indian teacher. And too often the trained Indian teacher, who knows better, says: 'Why should I spare time and thought for physical and moral training and lose places on the examination list? . . . . .

Why bother about moral training when no marks could be got in the examinations for it?

What marks will *they* get and what credit shall I get from examiner or Inspector if I try to make them honourable and steadfast in character' . . . . He knows well enough that this is not education, but, being human, he takes the line of least resistance, and gives what is asked of him, examinees."

90. H. E. Sir George Clarke, Governor of Bombay, in his Convocation address as Chancellor of the Bombay University, said:—"One other impression remains to be stated. I am not convinced that education in India is proving sufficiently effective in the development of character, or that we are justified in neglecting moral training which was a conspicuous feature in ancient India, and which runs through the whole structure of education in modern Japan."

H. E. Sir George Clarke on the neglect of moral training in Indian education.

91. H. E. Lord Minto, Viceroy of India, in his address at the Calcutta University Convocation, said: "I cannot but feel that a system of education which aims at the training of youth with no regard for religious truths, ignores the very foundation upon which all that is noble in a people should be built. The entire absence of religious teaching is a defect in our education, and yet it is a defect with which the absolutely necessary religious neutrality of British administration renders it impossible for the Government of India to deal."

H. E. Lord Minto on the infinite mischief of the neglect of religious and moral training in India.

92. Again in his reply to the Maharaja of Alwar's speech, Lord Minto said: "I agree that it would be fatal to the upbringing of coming generations if the noble principles of religious and moral training which go to form the character of nations should be lost sight of in an exaggerated competition for the brilliancy of mere literary attainments . . . . . the infinite mischief of the loss of religious guidance in early youth is already becoming more and more evident."

93. And again replying to the speech of H. H. the Gaekwar of Baroda he said: "I agree with what I believe to be Your Highness's view that the education hitherto imparted has neglected the moral and

religious training which are the foundation of character. The want of that foundation has already been the cause of many evils and is full of future danger against which we are bound to provide."

The Governor of Bombay on the neglect of moral training in our system of public instruction.

94. At the distribution of prizes to the students of the schools managed by the Society for the Promotion of Education among the Masses, H. E. The Governor of Bombay said: "As you all know I feel strongly that it is a defect in our system of public instruction that moral training is almost wholly neglected. I do not believe in any form of education which addresses itself only to the development of the intellect and not to the formation of character. It is an eternal truth that 'righteousness exalteth a nation,' and in the building up of a nation, which is our great task in India, the moral is far more important than the intellectual factor."

Failure of our educational system in character training admitted in the Montague Chelmsford Report.

95. In the *Montague Chelmsford Report*, as has already been mentioned in para. 49 of my note, the justice of the criticism about the failure of the Indian educational system to train the character has been acknowledged. But in this matter also the Calcutta University Commission's Report supplies the most authoritative opinion.

Calcutta University Commission on the failure of Indian schools in forming character.

It says: "In several of the answers which were written in reply to our questionnaire there are signs of uneasiness of mind at an even more serious defect in most of the secondary schools of Bengal. The schools, it is felt (and the criticism is extended to the colleges), fail in the formation of character. Put more explicitly, this criticism charges the schools with failure to convey to a boy's mind a clear apprehension of an ideal of duty. Pressed further home, the charge amounts to more even than this: it implies that the schools have no spiritual life which touches a boy's inner nature, no corporate unity which appeals to and can sustain his affectionate loyalty, no moral or intellectual flame which may kindle his emotions. It must be acknowledged that in these repects, the work of the schools as a whole is bleak and barren . . . . . Secondary education in Bengal is preparing candidates not making men . . . . . The deepest need now experienced in the secondary education of Bengal affects not

Work of Indian schools in the spiritual influence bleak and barren.

Our education is preparing candidates not making men.

India alone but the whole world. Elsewhere, however, an ancient spiritual tradition, interwoven with the work and teaching of the schools, continues to supply something which serves, however imperfectly and not without challenge, as a basis of moral unity in education. . . . . But in India Western education is an exotic. However warmly welcomed by many of those who receive it, it remains an exotic. And it was first transplanted to India at a time when but little thought had been given to those conditions of school life (apart from what was expected to result from lessons in the Bible and from sermons) which impart and strengthen a sense of personal duty and give definition and warmth to the feeling of obligation."

Necessity and importance of character formation and moral and religious education admitted by every one.

96. The necessity and importance of character formation and moral and religious education have been recognised by many prominent educationalists—ancient and modern—as well as by the general public, from the earliest times since schools were started for the education of children. They have been preached and proclaimed from pulpit and platform, and books on education give due prominence to them. And yet we all know how little is being done in this important matter in our schools and how badly what little is done is conceived and carried out.

Herbart's concept of education.

97. Herbart says: "The one and the whole work of education may be summed up in the concept—morality. Morality is usually acknowledged as the highest aim of humanity and consequently of education."

Ruskin's dictum—education moral first, intellectual secondary.

98. Ruskin says: "All education must be moral first; intellectual secondarily. Intellectual before—much more without—moral education is, in completeness, impossible, and, in accomplishment, a calamity."

Dr. Adler on the aim of school to be above all the development of character.

99. Professor Dr. Felix Adler, New York, in "*The Moral Instruction of Children*" says: "The aim (of the school) should be above all to build up manhood, to develop character."

100. In his address to the Religious Education Association at the White House, Washington, President Roosevelt said: "I doubt if there is any lesson more essential to teach in an industrial democracy like ours than the lesson that any failure to train the average citizen to a belief in the things of the spirit no less than the things of the body, must in the long run entail misfortune, shortcoming, possible disaster upon the nation itself. It is eminently right that we Americans should be proud of our material prosperity. It is eminently right that we should pride ourselves upon a widely diffused and exceedingly practical system of education. I believe in both but neither will avail if something else is not added to the Nation. The material prosperity is essential as a foundation, but it is only a foundation and upon it must be built the superstructure of the higher moral and spiritual life, for otherwise in itself the material prosperity will amount to but little. So with our education itself, it is necessary that we should see that the children should be trained not merely in reading and writing, not merely in the elementary branches of learning strictly so defined, but trained industrially, trained adequately to meet the ever-increasing demands of our industrialism, trained agriculturally, trained in handicrafts, trained to be more efficient workers in every field of human activity. But they must be trained in more than that or the nation will ultimately go down. They must be trained in the elementary branches of righteousness; they must be trained so that it shall come naturally to them to abhor that which is evil, or we never can see our democracy take the place which it must and shall take among the nations of the earth."

President Roosevelt on the disastrous result of the failure of training citizens to a belief in the things of the spirit.

Literary and industrial training without training in righteousness of no avail in uplifting a nation.

101. Gustav Spiller, in his "*Report on Moral Instruction and on Moral Training*" in the schools of eighteen countries of the world, 1909, says: "When we speak of morality we speak of something which, by universal consent and acclamation, is regarded as the supreme concern of man . . . . . This thought of the supremacy of the ethical end may often have been obscured and forgotten; to-day, however, it stands out boldly, and tends to receive fuller and fuller recognition. In two directions the consequences of this clarification have been appreciated: in the social and literary life, where the cardinal and wide-reaching importance of

Gustav Spiller's Report on the Moral Instruction and Training, in the schools of eighteen countries.

the moral factor is now being felt; and in education where the conviction is rapidly ripening that the end of true education is primarily an ethical one. On all sides educationists are insisting on this end, and the Church too, has not been behind-hand in paying homage to the worth of character. A Memorial signed by the two English Archbishops, eight of the Bishops, and a host of highly-placed dignitaries, was addressed in January, 1905, to all the Education Authorities in England, urging upon them the supreme importance of moral education. Innumerable other testimonies could be quoted to the same effect."

The end of true education is primarily an ethical one.

102. Professor James Ward, in his *Presidential Address to the Civic and Moral Education League*, in 1917, said: "'The foundation of character ought to be the chief aim in education' we say. Yet, though there has been much discuss on in Parliament and in the Press about the new education after the War, this all important topic, the foundation of the whole, has been almost completely ignored.

Professor James Ward on the neglec of the chief aim and foundation of education —character formation.

"The existing curriculum in the schooling of large classes is universally recognised as faulty, if not harmful, and various suggestions have been made for its improvement. . . . . Their aim is little more than the material advantage of the individual or the State. This is a laudable motive, but man cannot live by bread alone, and the history of the past six years has shown what a savage, foolish, and selfish creature the prosperous and scientific European is, despite all his technical and commercial knowledge. We must go deeper if we hope to find the roots of much of our woe. It is the hearts of men, their hard, shrivelled hearts, that require attention. Their spiritual development so weak and retarded, must be fostered and sheltered like a weak plant from all harmful influences, from the frost of bigotry and narrow views, and the parching heat of aimless and harmful passions."

Man cannot live by bread alone.

The hard shrivelled hearts of men require attention.

103. Lord Curzon, in an address to the representatives of the Universities of the Empire, said: "character is more precious than rubies and more potent than regiments of armed men."

Lord Curzon says character is more precious than rubies.

104. His Excellency Lord Ronaldsay, speaking at the opening of the Carmichael College at Rangpur, in February 1918, said: "a mere mechanical attendance at lectures, accompanied only by grinding study of text-books and keys, is a travesty of true education. Education in the true sense of the word denotes something much more than mere acquisition of knowledge. It denotes also the building up of character. . . . . It should be the task of the college not only to feed the brain, but to develop the soul. It is for this reason it is so important that teachers should be regarded by their pupils not merely as pedagogues but as men whose lives and character are worthy of emulation."

H. E. Lord Ronaldsay on the travesty of true education.

The task of colleges not only to feed the brain but to develop the soul.

105. His Excellency Sir George Lloyd, our present Governor, presiding at the annual College Day of the Wilson College, on March 6th 1919, said: "Your Principal has referred to the great War which has just come to so great a conclusion and he said that there were lessons to be derived from it. There is this to be said above all others that this was the triumph of youth and alas the tragedy of it too. What was it, however, that gave victory to us? It was not youth alone that won the war for on both sides was ranged the full panoply of a nation's youth; it was not intellectual knowledge for Germany was undoubtedly more highly trained scientifically and intellectually than we; . . . . . If it is none of these what was it? What was the deciding factor in victory? I believe it was that quality of character which is so hard to define but which is so vitally important to appreciate—that spirit of self-sacrifice and that doctrine of service which springs in England at any rate from school discipline, the prowess of games and the like. . . . . If I say this it is not to depreciate the immense value of education in the scholastic sense but rather to say that all your learning will avail you nothing if you cannot get from your school-life those qualities of character which will make you behave as men of force, honest conviction and of reasoning unafraid."

H. E. Sir George Lloyd on the vital importance of appreciating and getting from school life qualities of character.

106. Again in his speech at the Poona Deccan College, on October 4, 1920, Sir George Lloyd said: "Examinations in themselves will not make you men and women who can go into the world and do something great.

Examinations do not make men and women.

If you look to the great statesmen and great politicians, you will not find that they were always pre-eminent in their colleges, but they assimilated character."

107. To the students of Calcutta His Majesty the King Emperor said: "You have also to build up character without which learning is of little value." And again in his recent speech at Swansea, H. M. said: "Efficiency is much, but it is not all. We must never forget that education is a preparation for life, and that its true aim is the enlargement of the spirit. It will be the task of your College to send out into the world men and women fully equipped for the material work which awaits them and with minds attuned to high ideals, opened to the rich and varied interests of modern life, and steadfastly set towards the service of their fellows."

The King Emperor says that the true aim of education is the enlargement of the spirit.

108. Bishop Welldon who has been head-master of two great public schools of England and Deputy Chairman of the Education Committee at Manchester, in his *address to the British Association*, in September 1911, said: "The supreme object of education is to provide good citizens, who, in Milton's stately language will be able to 'perform justly, skilfully, and magnanimously all the offices, both public and private, of Peace and War' . . . . . The supreme triumphs of educational skill are good men and women, good fathers and mothers, good servants of the State. . . . . The object of all education is to prepare pupils for the civic duties of mature life. It is not the intellectual attainment of the young at the age of thirteen, or eighteen or even twenty-two, it is rather the service which they render to the State in the maturity of their powers, which is the proof of the teacher's influence upon their lives. . . . . Religion is in the long run the most potent support of morality; religious teaching, is, therefore a necessary element, in every sound educational system; and any religious teaching, if it but be the belief in an Almighty Power, is far better than secularism or paganism. . . . . What are to be the basal subjects of secondary education? They must be few, they must be suitable to the

Bishop Welldon on the supreme object and triumph of education—to produce good men and women.

Religion the most potent support of morality.

tender years of school life, they must be practically useful, and yet they must possess the elements of culture. Religion, of course, would be one, for it was the paramount factor in the discipline of character."

Religion the paramount factor in the discipline of character.

109. Sir Robert Baden-Powell, the founder and director of the Boy-Scout movement, in a notable letter in the *Morning Post* on "Character Training and the Boy-Scouts," in September 1913, wrote: "At present the country spends so many millions on education—that is, on training its sons and daughters to be good, healthy, prosperous citizens—and if education successfully effected this result there would be little to say against it. But we have to look to the other side of the balance sheet as it actually exists. Here we find that *we spend an equal number of millions on punishing our 'educated' people* for failing to be good citizens they ought to be, or on trying to remedy their defects in this direction. Prisons and police, poor relief and unemployed, aged poor and infant mortality, squalor, irreligion, seething discontent—what a crop of tares for all our sowing of expensive seed. All traceable more or less directly to the want of education—not education in the three r's but education in high ideals, in self-reliance, in sense of duty, in fortitude, in self-respect and regard for others—in one word, in those Christian attributes that go to make 'character' which is the essential equipment for a successful career. . . . . The necessary points to develop in our youth in order to evolve good citizens are: I Character. 2 Education. These are stated in order of their importance. No. 2 is taught in the schools; number 1 is left to pupils to pick up for themselves out of school hours, according to their environment."

The founder and director of the Boy Scout movement on the failure of our education in character training.

Spending millions on prisons and police and poor relief to punish our 'educated' people and to remedy their defects.

Character more important than education.

110. Helen Bosanquet, the wife of the famous Professor of Moral Philosophy at Aberdeen, demanding that the word "Reconstruction" of which we hear so much shall be defined and explained and brought to a test, asked, in the *Hibbert Journal*, July 1917,: "Reconstruction—of what? . . . . . .

The wife of a famous Professor of Moral Philosophy on the reconstruction of our system of ideas.

We live in a world of things and actions, but we live also, all of us, in a world of ideas—ideas of what actions are right and what are wrong, of what things are good to have and what best, of our relations to other people and theirs to us. And it is this world which cries out for reconstruction. Whatever we may think the proximate causes of war to be, we must find them ultimately in the fact that *men have believed their good to be in directions which lead to conflict rather than to harmony*; *and the problem which most urgently demands solution is the re-construction of a system of ideas which will not lead to conflict, but will naturally and inevitably involve co-operation.* It is work which must be done primarily by our teachers in religion, in ethics, in economics, and by them passed on to our teachers of the young to become part of our educational system. We must, in short, devise an education which will lead men to seek their treasure in things which gain by being shared, to find their joy in making and giving rather than in taking and destroying."

We live not only in a world of things and actions but of ideas as well.

Present system leading to conflict instead of fostering co-operation.

We must devise an education leading us to find joy in making and giving rather than in taking and destroying.

111. Dr. Charles Alexander Richmond, President of Union College, Schenectady, New York, in defining the soul of civilisation, in July 1920, said: "There is a responsibility resting upon educated men and educational institutions that we can by no means escape. If education does not teach men to depend less upon things, it is a failure. If the result of education is merely to multiply comforts, to increase conveniences to a point so complicated that they become most inconvenient, it is not worth the price. Luxury is not civilisation. Comfort is not the end of life. . . . . A large part of our teaching in our colleges to-day is in so-called technical subjects. We need not bewail this fact, but we must make it clear that all this teaching does not end in mere technique. Engineering is not an end in itself, it is an instrument not of the flesh but of the spirit. . . . Engineering, like anything else, is ennobled by noble purposes. Applied to little uses it may even become ridiculous. Thoreau says: 'We are always wanting to tunnel under the Atlantic, although the first message that may come to the flapping American ear is that the Princess Adelaide has the whooping cough.' And so it may be in any applica-

Dr. Charles Alexander Richmond's definition of the soul of civilization.

tion of science. To save the life of a scoundrel, if he remains a scoundrel, is to do the world a bad turn, but to make a bad man into a good man is to make the world our debtor. To make toil easy, to relieve men and women from the drudgery of life, to soften pain, to lessen disease and suffering—these are works of mercy. But what is the use of all this if men are to use their health for self-indulgence and their leisure to go to the devil? It all comes back to the same point. In education, in everything that deals with human life, in all affairs between men or between nations, we must start with the assumption that the spirit of the man is what makes him a man, and that the final appeal must be made to him as a being made in God's image and endowed with a divine birthright. Human society could not exist without this. It is the very soul of civilization."

It is the spirit of man which makes him a man.

112. In his book "*German and English Education*," F. De Hovre thus describes the characteristic of English educational ideal: "Despite his pragmatism in philosophy, despite his realistic and positivistic turn of mind, the Englishman has never lost his ethical idealism of practical life. The integral nature of man has never escaped him, nor that traditional scale of ethical values, which puts the heart above the intellect, conscience above science, conduct above art, character above thought, man above Nation and State, and the human soul above all the goods of the world. . . . . Yet another source of the strength of English education dwells in the fact that, in the individual soul, it regards moral character as paramount. Conscience is more important than science ; character is more important than knowledge ; to make a good man is more important than to make a clever man. 'Be good . . . and let who can be clever' (Charles Kingsley) has been her maxim . . . . here again English education is strong because it rests on true and tested principles. . . . . Intellectual education has been regarded as a matter of secondary importance in comparison with character training. . . . . Consequently the moral value of a branch has a great deal to do with determining its place in the curriculum. Knowledge of character forming value comes first. Knowledge of general utility second. Knowledge, learning, science are not taught for their own sake ; all the intellectual activity of the school, the work of the teacher, the spirit of the orginisation, the noblest motives of the pupils are directed not to increasing knowledge merely but to make better

Strength of English education lies in regarding moral character as paramount—heart above intellect, conscience above science, character more important than knowledge.

men. . . . True education puts education before pedagogy, practice before theory, the mother before the professor, home life before school, freedom before unity, man before Nation and State, ... in short it essentially brings forward the 'unum necessarium' of all education ; culture of character, the key to which is that great suppressor of all show, self-abnegation. The outstanding ideal of English education is the gentleman. This educational ideal is English to the core. The term itself has no equivalent in any other European language. . . . . The importance of this particular contribution (to the common capital of mankind) expressed in the term 'gentleman', can be gathered from the words of Emerson: 'The most conspicuous fact of modern history is the creation of the gentleman'. . . . . In any definition, the gentleman is the product of the harmonious development of physical, intellectual and moral powers or faculties, but always—and this is all important—the stress is laid on moral character, on the culture of will and heart as the fundamental aspect. The gentleman is fair, large-minded, independent, clear-headed, self-reliant, but he is first of all a man who thinks of himself the least and the last. Starting from this ideal of the gentleman and laying special emphasis on the moral character, English education was in principle and has been in practice above all the training of will, training of character, in short it has been moral education."

The 'unum necessarium' of all education is culture of character, the key to which is self-abnegation.

Gentleman the outstanding ideal of English education.

Characteristics of a gentleman.

113. Whether this ideal of English education has been successfully and completely carried out in practice or not no one can deny that it represents the true ideal and aim of education, and we should therefore make every possible effort to devise a system of education for our children which would turn them out as gentlemen and gentlewomen as defined above.

Endeavour should be made to turn out the products of our schools as gentlemen and gentlewomen.

114 Sir A. Conan Doyle, speaking about the nation's task in future, in the *Strand Magazine*, said : "Education must be of character rather than of mere learning, for Germany has shown us during these dreadful days that the possession of knowlegde, when it is unbalanced by character, turns a modern man into the most dangerous type of savage that the world has ever seen."

Conan Doyle says knowledge without character produces the most dangerous type of men.

115. Professor M. E. Sadler, in his introduction to "*Moral Instruction and Training in Schools*," says: "The evidence shows that in all the countries from which we have received reports those who have special knowledge of social needs regard the moral influence which may be exerted by the schools as being of primary importance to national well-being. The question of moral education is the heart of the modern educational problem. If this is neglected, education is a peril.'

Professor Sadler says that education is a peril if moral education is neglected.

116. It is contended by some that character formation and moral development can be accomplished through intellectual cultivation properly carried out, and that no other special means are necessary for the purpose. This idea owes its origin to an ambiguity in the meaning and indiscriminate use of the word "character." The word can be, and is generally, used in both a limited and a wider sense. In its limited sense it indicates certain characteristics or qualities which develop efficiency, such as strength of will, industry, accuracy, perseverance, fore-thought, etc. A person possessing these qualities is able to perform efficiently whatever task he undertakes to do. But this does not necessarily mean that the possession of these qualities would make him a gentleman as defined above. In the wider sense, besides these and other similar qualities it includes others—qualities not of the head but of the heart as well such as truthfulness, honesty, virtue, justice, altruism, self-sacrifice, &c., which go to the making of what we designate as *good* men and women.

Cultivation of the intellect alone cannot develop moral qualities.

The word character used loosely in two different senses.

Now it is possible to develop the first named qualities through intellectual cultivation, but certainly not the latter. The latter qualities are connected with a part of human nature—feelings and emotions—quite distinct from the intellect, and can only be developed and cultivated by means appropriate to them. Although all parts of the human nature—physical, mental and spiritual—are co-related and interdependent, and the development of one exercises a certain influence—more or less—on the development of the others, yet as we all know the means for the development of the one are not the same as those for the development of the other. For instance although the development of the physical body can and does help to

Intellectual cultivation may help but cannot by itself accomplish moral development.

The means for the cultivation of the heart cannot be the same as those for the head.

a certain extent the development of the intellect, the means for developing the former cannot in themselves fully or even adequately develop the mind. Similarly though the development of the intellect can and does aid in some measure the development of the spiritual nature of man, the means for the cultivation of the former will not suffice for the proper cultivation of the latter and special means appropriate for the purpose are necessary.

Mr. Culverwell on the "knowledge-end" and the "character—end" in education.

117. As Mr. Culverwell, in his book the '*Montessori Principles and Practice*,' rightly says: "Besides the 'knowledge-end' in education there is the 'character-end, rightly esteemed the most important. It is manifested in two allied qualities allied though not necessarily united in the same individual. There is mental character; in regard to it the end to be aimed at is—that our teaching shall foster the power of making a well directed mental effort. There is also moral character; in regard to it we must foster the power of making a moral effort. In a mental effort we bring all our energy to bear on the problem before us; we allow no distracting thoughts to disturb us, however enticing they may be; we compel ourselves to work. In a moral effort if we cannot banish the enticing thought, the strong temptation, we summon all the power of our will to compel ourselves to do our duty, whatever be the consequences to ourselves."

Mental character dependent on well-directed mental effort.

Moral character dependent on moral effort.

Canon Carnagie says intellectual development cannot secure moral development.

118. Canon Carnagie, writing in the *New Europe*, says: "Surely the time has gone by when it could be contended with any plausibility that intellectual and moral development are necessarily interdependent and that by promoting the former we can secure the latter. Surely our experience of the moral accompaniments of the German intellectualism, and of our own lugubrious educational experiments in India, have made such a contention no longer tenable. But some of our advanced educational programmes still seem to embody this outworn doctrine. How otherwise can we explain the fact that, while making elaborate provision for intellectual training, they dismiss the whole problem of character-training with vague encomiums, and apparently assume that, in some way or another, it will solve itself . . . . . .

Personal character, this is the fountain source and necessary condition of all true social progress. And the development of presonal character proceeds by its own special laws, and is dependent upon aids and incentives and inspirations and surroundings of a special kind. What these are and how they can best be provided are questions of primary and paramount importance."

Character development proceeds by its own special laws and is dependent upon aids, incentives, inspirations and surroundings of a special kind.

119. The difference between mental and moral character is well explained in his book, "*Moral Instruction—Its Theory and Practice,*" by Mr. F. J. Gould, a teacher of long and varied experience and one of the founders of and the official demonstrator and lecturer for the well-known Moral Education League of England—who was invited by the Government of India, to give demonstrations of his method of moral instruction in this country. He says:—

Mr. Gould on the difference between mental and moral character.

"Character is efficiency. Character is executive power. Character is a complex of practical qualites. But efficiency, executive power, and practical qualities are not, strictly speaking, moral elements at all. A man may possess a strongly marked character, and yet be an enemy of society. Indeed, most 'bad' people have very vigorous characters. The Satan of Milton's 'Paradise Lost' cannot be accused of weakness of will or lack of effectiveness, and he precisely embodies those qualities of alertness, zeal and concentration which form the theme of eloquent speeches at prize distributions or graduation exercises.

A man of strong character may be an enemy of society.

"The chief aspects of character are energy and fortitude; or they may be described as courage forethought and perseverance. That is to say, courage to attack a task; forethought to calculate events and consequences; perseverance in the pursuit of the aim. I repeat that none of these qualities is necessarily ethical. A scoundrel may rejoice in them, and they may be cultivated by a decadent. . . . . The annals of tyranny are often enough the annals of bravery, prudence and firmness of purpose. Prudence may assume the form of temperance and self-control may be egotism in masquerade. The 'self-made man' may be a cleverly

Chief aspects of character are courage, forethought and perseverance none of them necessa ily ethical.

The annals of tyranny are often the annals of bravery, prudence and firmness of purpose.

developed egoist. His business aptitudes—the punctuality and obedience and discipline by means of which he climbed to affluence—may all bear the mark of the beast. Industry itself so frequently vaunted as a virtue, has no intrinsic morality. The manual training which many modern educationists regard with such enthusiastic admiration imparts or draws out capacities—accuracy, deftness, alertness, calculation, orderliness, efficiency and the rest—which imply no ethical guarantee. The maker of the infernal machine is a dreadful artist who appreciates them all, and puts them into practice.

"On the other hand, the entire round of attributes just discussed may combine in a good character which blesses both the possessor and society. Without courage, prudence and determination, goodness may be entitled to faint praise, but is neither glorious nor efficient. In other words so-called goodness of disposition, devoid of character, is amiable drivel. . . . . .

Moral combined with mental character a blessing to one's self and others, without it, merely amiable drivel.

"Character in the precise sense, is the result of the combined action of the whole of the instincts, feelings and thoughts expressing themselves statically in habits, or dynamically in more or less creative acts of the will. The key-word in this statement is *result*. Feelings and ideas, propensities and imaginations, are the springs of character."

Feelings, ideas and propensities are the springs of character.

120. In the "*Report on Moral Instruction and on Moral Training*," Gustav Spiller says: "The solid phalanx of opinion, however, maintains that where the intellect is trained in the absence of any corresponding ethical enlightenment the result is socially dangerous. Guizot expresses this well in the following passage:—'As regards moral education, I rely chiefly upon you (teachers). In you a desire to do well is indispensable. You are not ignorant of the fact that this is, beyond a doubt, the most important and most difficult part of your mission. You are aware that in confiding a child to you, each family asks you to return to it an honest man, and the country a good citizen. You see that virtue does not always follow upon enlightenment and the lessons imbibed in childhood might become opposed to it if they addressed themselves merely to its intelligence. Let the teacher, therefore, not

Gustav Spiller on the danger to society of training the intellect without any corresponding ethical enlightenment.

hesitate to assume the rights of the family by giving his first care to the inward culture of his pupil's soul.'

"*Lombroso* (the famous alienist) has recently emphasised this. 'The beneficent influence of instruction on crime! Here is a proposition in which no longer anybody believes. To instruct the criminal is to perfect him in evil and to furnish him with new weapons against society . . . . . The chief aim of every school should be the education of character, on which all human conduct depends; this education should strengthen the character where it is weak, create it where it does not yet exist, direct it.'

Lombroso's view that to instruct the criminal is to furnish him with new weapons against society.

"However there is an exaggerated reaction against the old intellectualism which assumed with Herbart, that learning or manifold interest would itself lead to the moral regeneration of our youth and of the race. Perhaps a compromise might be proposed, in the form of a suggestion that the moral ideal usually dwelt upon is too narrow and that the cultivation of the intellect, the care of the body, and the love of the beautiful in nature and art should be included in the ethical view of life; else, it might be said with justice, we turn the children into moral fanatics, and true morality would be as much the loser in that case as if morality had been treated as being of secondary importance. . . . . .

"We learn then, first that, as the Bishop's Memorial says, 'The supreme object of all education—the formation of character should hold the chief place in the aim of' educators; and secondly, that the phrase 'the formation of character' should be taken in a broad sense, so as to include all that is best in nurture and nature, laying special stress, of course, on socially right or benevolent conduct. We could, therefore, divide the subject of ethics into (1) *General morals*, (2) *Civics*, (3) *Social economy*, (4) *The story of general civilisation* (the aim of which is to emphasise the interdependence and unity of mankind), and (5) *Hygiene* (personal and social); and we would regard history and geography as substantial parts of ethics. The very spirit of the school in all its manifestations will have, accordingly to bear witness to the supreme purpose of education." And as Grigg says, in "*Moral Education*",: "A culti-

Character formation should include all that is best in nurture and nature.

vated imagination is the basis of altruism, and a sensitive emotional life is the requisite for all response to moral ideals . . . . . Equally important for moral character is the cultivation of the reason."

Cultivation of the reason equally important for moral character.

121. In his *University Convocation speech*, His Excellency Lord Lamington, the Governor of Bombay, had said: "And to return again to Professor Mahaffy he stated on one occasion that hundreds of pupils had passed through his hands during the 30 years he had laboured at Trinity College and amongst those he had known some had in after life become remarkable criminals, and every one of these last, had been exceptional for his ability and for the high level of his intellectual education."

Lord Lamington on Professor Mahaffy's experience of some of his pupils of very high intellectual attainments afterwards turning out remarkable criminals.

122. It will be seen that all authorities are agreed upon the necessity and importance of moral education in schools. There is also a general agreement as to the means for achieving moral education in schools which shall be referred to later on. But unfortunately there is a difference of opinion as regards the place of religious instruction in school and the means and method of giving it. The dogmatic assertions of what might be called Churchianity as opposed to Christianity and the words of bitterness between various denominations and sections of Christianity has had not a little to do with this difference.

Difference of opinion as regards religious instruction in schools.

123. Now religious education is as important as, if not more so than, moral education and especially for the Parsee community at the present day. The one link and tie which has kept us bound together as a community since our advent to India, is our religion, and the deplorable schism, want of union and co-operation in matters pertaining to the welfare of the community, and the general indifference and lack of guidance in communal affairs of the educated and wealthy classes of the community, are all due mainly to the loosening of faith in religion and the almost total neglect of proper religious education and the cultivation of national feeling by means of instruction in our past glorious history and traditions.

The disintegrating tendency in the Parsee community due to the loosening of the bond of religion.

124. In the first place there cannot be a firmer and more lasting foundation and a surer and more effective appeal and sanction of moral education than religion. "The claim" says Canon Carnagie "that moral growth is dependent upon religious aids and will not, save in exceptional instances, be healthy and potent unless inspired by religious motives and stimulated by the beliefs and practices from which these motives spring, has behind it the authority of the great majority of those who for the last 1,800 years have contributed most to the world's moral progress. Is it the part of wisdom to ignore this authority and to dispense with these aids ?"

Religion the surest and best foundation of moral education.

125. Dr. Rudolf R. Reeder, Ph. D., Superintendent of the Cottage Homes and School of the Orphan Asylum Society in the City of New York, in his book, "*How Two Hundred Children Live and Learn*," 1914, says: "The child is a physical, intellectual, moral and religious being. A system of education which neglects any part of his four-fold nature is incomplete. . . . . We are prone to account for human depravity on economic rather than on moral grounds, and to seek amelioration of bad social conditions through legislature or makeshift betterments rather than by the moral quickening and cleansing of the soul through the religious appeal. Any effort that makes for civic righteousness should be welcomed through whatever means it may come. But a positive working faith in God is the only true and adequate source of relief Other foundation can no man lay. . . . . The loss was not only to religion but to morality, for the natural starting point and the surest foundation for moral instruction is the religious instinct. To attempt to rear a moral structure in the child's soul on any other foundation is an uncertain, if not, indeed, an impossible task. . . . . To go blindly ahead with a great 'system of public education while making no provision for religious instruction upon which to support a moral structure of conscience and character, is to maintain an enterprise at great cost with no assurance of safe return on the investment."

Dr. Rudolf R. Reeder on the religious foundation of moral education.

126. Charles B. Gilbert, Superintendent of Schools in the United States, in his book, "*What Children Study and Why*," 1913, says: "Religious feeling is doubtless the strongest of the motives that can be used for reform or for setting young people on the right course. The McCauley Mission in New York is complete evidence of the power of such appeals."

United States Superintendent of Schools considers religious feeling the strongest motive for right conduct.

127. Dr. Herbert Branston Gray, D. D., Head-Master of Bradfield College, Member of the Mosley Educational Commission to the United States, and President of the Educational Science Section of the British Association (1909), in his book, "*The Public Schools and the Empire*," 1913, says: "Indeed it may be pronounced with equal fidelity of the conjunction between religion and morality as of wedded union, 'What God hath joined together, let no man put asunder!' That this is a truth of psychology, as well as truth of history, need not be laboured here. The thirst of the human spirit for faith through form of some kind is as strong and unquenchable now as 'When wild in the woods the noble savage ran.' Evil will dawn the day for the moral estate of this kingdom, when the furious unwisdom of contending sects, 'snarling at each other's heels', shall have forced the State to proclaim the statuable divorcement of simple Christian teaching from English schools of any grade, and when religion is declared officially to be an extra. . . . . This unnatural divorcement between religious and moral teaching in a large number of schools in the United States has had serious moral and religious effects. In my study of the American schools, I was led, when serving as a member of the Mosley Commission, in 1903, to the conclusion that the complete banishment of religious teaching tended directly to the encouragement of, and adhesion to, monstrous superstitions in adult life . . . . . If Mathew Arnold however was right in declaring that conduct is three-fourths of life, it may at least as safely be maintained that religion is three-fourths of conduct."

Dr. Gray on the connection of religion with morality.

128. In 1906 a conference of persons interested in educational work was held in London in connection with moral instruction and training in schools and they decided to take steps towards instituting an inquiry into the subject both in the United Kingdom and other countries. An Advisory Council consisting of several

hundred persons, representing many different points of view and almost all forms of educational experience was then formed to carry out the investigation under its authority. The Executive Committee formed for the proposed inquiry carried out investigations into this question in about 13 countries of East and West, the results of which were published, in 1908, in two volumes under the title of "*Moral Instruction and Training in Schools—Report of an International Inquiry*," edited by Dr. M. E. Sadler, Professor of History and Administration of Education in the University of Manchester, whom the Government of India had selected as President of the Calcutta University Commission. Professor Sadler in his introduction to the book, embodying the general purport of the conclusions to which the members of the Committee had been led, says: "Whatever measure of agreement we may expect in regard to the subjects with which moral instruction should deal, there is a great divergence of conviction as to the sanctions to which, in imparting it, the teacher should appeal. We recognise three such sanctions (separable in thought but intertwined in practice), (1) the religious, (2) the social, civic or patriotic, and (3) the personal. . . . . Moral instruction must not be regarded simply as a convenient way of escaping from difficult questions which arise in regard to religious teaching in publicly supported schools. It is inseparably connected with the sphere of religion. . . . . But whatever the religious belief of the teacher, it must in some degree govern parts of his work in moral education. . . . . As to the degree of necessary connection between moral instruction and religious teaching there are four contrasted views. Some maintain that religious training and moral training are throughout inseparable. A second view is that moral instruction and training are wholly separable from religious teaching. . . . . A third view is that, though the ultimate sanctions of moral education are found in religious faith, instruction in those sanctions should be entrusted to the families and to the religious bodies, the day-school contenting itself with an appeal to those moral instincts and convictions which are shared by all. A fourth view is that moral training

An international inquiry in connection with moral instruction and training in schools.

The three sanctions of moral education.

Four different views on the connection between moral instruction and religious teaching.

and religious teaching are in some essential points interdependent; that though the spheres of the two are in some respects distinct and separable (e. g. in the teaching of manners and of many points of civic obligation) both are necessary for true education, i.e., for that part of education which is given at school as well as for that imparted by the family or the religious body; . . . . . Among those whom we have consulted each of these four views has strong supporters, but it is to the view last mentioned that the majority of our English witnesses seem to incline."

Strong support to the view that moral training and religious teaching are in essential points interdependent.

129. Among the opinions given by the authorities consulted by the committee are the following:—

"Long established tradition makes the first beginnings of direct instruction in moral principle the special concern of religion in education, especially in the training of younger children it will be hard indeed to find a substitute." ("*The Problem of Moral Instruction*," by Dr. Rudolf Eucken, Professor of Philosophy in the University of Jena).

"Amid all the fluctuations of religious belief and practice we must still recognise the fact that religious experience and ethical experience lie closely associated in the lives of nine men out of ten. This being so, it is impossible for a practical inquiry into morality in schools to be handled without implicitly touching upon the subject of religious education. Whatever distinction we may make in logic and reason between the two realms which are called 'secular' and 'religious', we cannot, when faced with the practical problem of moral training, ignore the connection between the two." ("*The Growth of Moral Ideas in Children*", by Professor J. J. Findley, Professor of Education in the University of Manchester).

130. We thus see that many high authorities recognise religious sanction necessary if not indispensable, for moral education, and that religious instruction should find a place in school education. In the State conducted schools in Christian countries there may be difficulties in connection with the different denominations of the religion, and in Government schools in India in connection with the totally different faiths professed by its various communities; but there would be no difficulties about religious education in our case if we had

There could be no difficulty about religious education in Parsee communial schools.

our own communial schools for the education of Parsee children under a Zoroastrian atmosphere, traditions and spirit.

131. Religious and moral education should form the basis of the education of every Parsee child as it did in our original home in Persia. "A Persian lad, Herodotus tells us, was educated in three special accomplishments. He was taught to ride, to shoot, and to speak the truth—that is to say, he was brought up to be brave active, valiant, and upright. When a man speaks the truth, you may count pretty surely that he possesses most other virtues. Half the vices in the world rise out of cowardice, and one who is afraid of lying is usually afraid of nothing else." (Froude). Another writer compares the education of the youth in our glorious past with that of the public schools of England. In "*Permanent Values in Education*" by Kenneth Richmond, with an introduction by A. Clutton-Brock, the latter says: "Then Mr. Richmond summarises Xenophon's account of the education of the Persians: 'Keep youth fit, and active, and honourable, and nothing else is of great account.' That was the education of a conquering race. It taught the boy to take pride in those qualities which marked him as a member of that race. It appealed to the sense of honour; and honour is always associated with status. It is the form which moral sense takes in those who feel themselves to be members of a superior class. This Persian education, as Mr. Richmond says, was in its aims very like the education of our own public schools."

Religious education the foundation of the Zoroastrian child's education in our ancient home of Iran.

The three special accomplishments in the education of the Persian Zoroastrian child—to ride, to shoot and to speak the truth, that is to say to be active, valiant and upright.

132. Recognising to the full the necessity, value and importance of religious teaching to come to practical considerations it offers a problem of very great difficulty. In giving religious instruction to school children what and how to teach is the great problem. In the schools of many civilized countries to-day religious instruction of some sort or other is generally given and yet it does not seem to have always been attended with the best results. The reason is not far to seek. Here again the wrong methods of teaching and the examination bogey are at the bottom of the mischief as they are in secular education. Enough has been said about the evils of the examination system in general. But in the religious sphere it is

Religious education fails of its purpose owing to wrong methods of teaching and the fetish of examinations.

seen at its worst. As Dr. Gray, in "*The Public Schools and the Empire*," says: "To learn by heart Christian formularies, sometimes to the exclusion of their spiritual sense, is mere 'parrot-talk', and has no moral or religious value, ... Catechisms, inculcated in this way, become mere fetish worship. Of all educational subjects, of course, the study of the Eternal Verities is incomparably the most vital, whether as preparation for an earthly or a heavenly citizenship. Yet it is in this sphere that verbal precision is sometimes exacted by dogmatic teachers, and the spiritual force as a consequence of insistence on the exact form inevitably missed . . . . . Such examinations, carried on as they are, crush effectively the spirituality of things spiritual in the mind of the future citizen . . . . . The great truths which could be impressed by the unobstructed teacher on the mind of the pupil by the continuous reading of, and comment on, biblical literature, are killed by the insistence on examinable matter, often of a ludicrously trivial kind. The boy has to give his attention to 'tit-bits which will pay' in the most sacred of all subjects of learning. . . . . .

Repetition of set formulæ day after day is apt to have a deadening rather than a stimulating effect.

The mechanical repetition of set formulæ has a deadening effect on the immature character. A set liturgy, however beautiful, if continually repeated without no change day after day becomes a soul killing influence. It paralyses, rather than stimulates, religious aspirations. . . . . Among boys at any rate, to whom movement and change are among the necessities of their being, there is a call for constant variation in acts of worship, if such worship is to react on moral character. Again just as in the class-room, and in the field, there is happily no line of demarcation between the sacred and secular, so is it, or so should it be, in the attendence at religious services. There is no reason why passages from great thinkers like Carlyle and Ruskin should not occasionally be read in chapel. . . . . What has been said of services may be affirmed with even greater strength of conviction as regards sermons. No amount of dogmatic exegesis will leave its mark on the plastic character of adolescence. 'Information by prescription' uttered *ex cathedra*, leaves the young heart colder. Too much prescription alas! has been his fate in all other departments of school life . . . . . from 'prescriptions' at the most sacred of all times, when his highest and deepest

Sermons should be free from formularies.

religious emotions are ready to be evoked by the voice of the preacher, his young and eager spirit ought at least to be delivered."

133. The object to be aimed at in religious education is to arouse the religious spirit and spiritual emotions. If religious instruction is to produce its desired effect catechisms, mere memorising of theological principles and doctrines, and examinations in scripture knowledge are strictly to be avoided. The personality of the teacher is even a greater and more potent force in this than in any other sphere of education. No available means, however, should be neglected which could evoke religious faith and spiritual feeling. Prayer, acts of worship, ritual and ceremonies, all should have their part in religious education and are on no account to be neglected. Children are born with different tendencies as regards religious feeling. Some are naturally endowed with such a strong potential religious feeling that it is fostered and cultivated by one means or another no matter what the means are. For others all the measures and means in our power are necessary to arouse their religious and spiritual instinct. As Caldwell Cook, in "*The Play Way—An Essay in Educational Method*", says: "The deepest things do not easily admit of definite statement; they need the power of imagination to body them forth. But tracts and addresses are merely exhortations to men that they should give their thoughts to religion; and hymns and prayers, and rites and ceremonies, and impassioned sermons are the various efforts to articulate something of the spirit which is felt by the devotee. It is always assumed that the spirit must first be perceived before we can worship it. But my purpose here is to show that help may come from the other side. If the spiritual feeling which should initiate devotional exercise be weak or apparently lacking, it may be, and often is, stimulated and even created by the trustful observance of the rites and ceremonies and of traditional and conventional forms in which the spirit has been known to reside."

Catechisms and examinations to be avoided in religious instruction.

Prayer, acts of worship, rites and ceremonies have their use in religious instruction.

134. In "*A Modern Zoroastrian*," Samuel Laing, author of "*Modern Science and Modern Thought*," etc., indicates the use of ceremony in describing the Mass of the Roman Catholic Church, in these words: "In this respect the Roman Catholic Church has retained a great

advantage over reformed churches. Whatever we may think of its tenets and principles, the forms of worship are more impressive and more attractive. The Mass apart from all dogma and miracle, is a mysterious and beautiful religious drama, in which appropriate symbolism, vocal and instrumental music, all the highest efforts of the human art, are united to produce feelings of joy and of devoutness. The vestment of the priest, his gestures and genuflexions, the Latin words chanted in stately recitative, the flame of the candles pointing heavenwords, the burning incense slowly soaring upwards, the music of great masters, not like our dreary and monotonous psalmody, but in fullest harmony and richest melody—all combine to attune the mind to that state of feeling which is the soul of religion."

The elevating effect of appropriate ceremony in worship exemplified in the Roman Catholic Mass.

135. Those who advocate the entire exclusion of prayers, service, sermons and ritual from the sphere of religious instruction could have but little conception of the most potent though subtle influence which they exert on the minds and emotions of the majority of people. Prayers—not lip ones but offered from the heart—are a source of solace, help and strength to follow the right, and elevation of the mind and the heart, in the case of a large number of persons, both educated and uneducated, cultured and uncultured. Rites and ceremonials have always played and are still playing a prominent part in all imporant events of life from time immemorial to the present day, in all countries and by all nations civilized or uncivilized. Birth-day, Christmas, and New Year celebrations, spring, harvest and religious festivals, house-warming, foundation laying, Masonic and Coronation ceremonies, the Opening of the Parliament and the Lord Mayor's processions, birth, marriage and death ceremonies, etc., in all ages and in all climes, testify to the need, importance and influence of rites, ceremonies and ceremonials, and such a potent instrument in influencing and elevating the spirit of man should not, without due consideration, be entirely dispensed with in the education of children.

Prayers a source of solace and strength.

Rites and ceremonies play a prominent part in all important events of life.

136. Having settled the question of the necessity and importance of moral and religious education we shall now see through what means they are to be carried out.

137. In considering moral education the distinction between moral training and moral instruction should be recognised, both of which are necessary. Professor Sadler, in "*Moral Instruction and Training in Schools*", clearly indicates this distinction. He says: "It is desirable to distinguish moral training from moral instruction, both being necessary to moral education. Moral training aims at giving good habits: moral instruction at imparting moral ideas. Moral training is secured by watchful care over conduct; by intimacy with good example; by wisely ordered physical discipline, by a due measure of organised school games; by the good influences in the corporate life of the school; by the responsibilities of self-government, and by the effect of honest intellectual work upon the moral outlook and judgment. Moral instruction aims definitely at furnishing ideas which may help in giving a right direction to conduct. In the strict sense of the word, it is always direct. It may indeed be incidental, or it may be allusive, or it may be in the form of a parable, or of an historical example, or of an illustration from poetry or fiction. It may appeal to the religious sanction as well as to the personal and social sanctions, or to the two latter alone. But however masked it may be in its incidence, it must, in so far as it is moral instruction, be direct."

Distinction between moral instruction and moral training to be recognised.

138. As regards the means to be employed for moral education we cannot do better than take for our guidance those suggested by Professor Sadler in "*Moral Instruction and Training in Schools*", summarised from the vast amount of evidence from authoritative sources.

Means of moral education.

139. But here again it is well to recognise at the outset that the various means employed may affect children differently according to their inherent proclivities. Mrs. Bryant, D. Sc., Head Mistress of the North London Collegeate School, in her paper on "*Moral Education in General and especially the Uses of Moral Instruction*", in connection with the International Inquiry into the subject of moral instruction and training, says: "Moral education I understand to be the sum of dealings which we have with others for the development of good character in them. It is obvious that this process, or its effects, cannot be the same in every case, since the natural basis from which development takes place—the genetic character—differs a good deal in different persons. Thus the

The means employed may affect children differently according to their genetic character.

educator treating all alike may powerfully affect some and have even a negative influence on others."

140. Professor Rudolf Eucken, in his paper mentioned before, says: "If, however, morality is recognised as having a unique authority in shaping life's ideals, it presents to us the appearance of a pathway to a new world and to a new conception of life. It sets before us the apparently impossible task of escaping from impulses and appetites of our lower nature, while at the same time, preserving vigour in effort and the power of joy. It leads us to think of the true strength of a good life as something not mechanically determined, but springing from a deep source of moral freedom. Those to whom morality has this meaning trace back the power which makes for good living to sources in the secret places of the individual soul. Environment and external influence can indeed give help and impulse to good living, but they cannot furnish the most necessary motive power. If this view of morality be accepted, it follows that limits are set to the sphere of moral instruction. If such instruction wears the mien of coercive authority, it may easily do more harm than good. If it relies too much on didactic disquisition, it may weary the pupil and dull the early freshness of his moral sense. On one point hinges its success: the pupil must be made to realise, so far as his natural disposition allows, the new world which is revealed through moral action. On the reality of that world he must be brought to rely. Its supreme importance he must be helped to realise. Its claims he must be inspired to revere and to love. This new world the pupil must learn to think of as transcending the influence of mere caprice; as demanding from us willing obedience and self-sacrifice; as being nearer than hands and feet; and as that which alone can give real significance and true happiness to human life. Towards this high aim, training and instruction must work together. How the most diverse branches of the course of study can bear part in kindling and strengthening moral conviction has often been admirably shown."

The source of power which makes for morality lies in the secret places of the individual soul.

Coercion and too much didactic disquisition to be avoided.

141. To return to the means of moral education, Professor Sadler says: "By what methods then it should next be asked can schools most effectually help in the formation of character? By what means can they impart,

The methods of moral education.

with the best hope of permanence, a high moral and social ideal? . . . it is clear from our evidence (the agreement of which in this report is all the more striking because it has been reached by so great a number of independent observers in many lands) that certain broad principles may be laid down for our guidance in regard to moral training in schools. (1) The most essential things of all lie in the personality of the teacher—in sympathy, in moral insight, in an almost pastoral care, in a sense of justice, in candour of heart, in self-discipline, in consistency of conduct, in a reverent attitude of mind, and in a faith in things unseen. The service of those who are most faithful in the ministry of teaching comes from nothing lower than a sense of vocation. . . . . .

Personality of teacher in moral education.

(2) Next in importance after the personality of the teacher as a factor in moral education is, if it be healthy and inspiring, the corporate life of the school. Such a corporate life is in essence a spiritual thing, fed by spiritual influences and expressing itself in subtle and often unnoticed ways. But it can be furthered by wise organisation, fostered by well-planned buildings, and refined by dignified and beautiful surroundings. (The evidence shows that good pictures and other works of art may, if skilfully used, be made important factors in education. It is satisfactory to note that the development of artistic power and of the love of beautiful things is beginning to take a more fitting place in educational thought and practice). Especial importance is attached by many of our most experienced witnesses to the influence of healthy physical conditions (light, air, suitable diet, easy clothing, and plenty of sleep and exercise) upon the moral tone of a school. Organised school games, if they do not play too exclusive a part in fixing the standard of personal distinction among the pupils, are of proved value in keeping the corporate life of a school fresh and wholesome. Again, the corporate life of a school gains vigour and continuity of tradition if the pupils are trusted to bear such part in the control of school discipline as will train them, by bearing responsibility, to rise to further responsibilities

Corporate life of the school as a factor in moral education.

Good buildings, beautiful surroundings, good pictures and works of art as important factors in moral education.

Influence of healthy physical conditions and organised games upon the moral tone of a school.

Self-government as a factor in moral education

afterwards. . . . . (3) Hardly less important in moral training and instruction is the influence of the curriculum, through which indeed the personality of the teacher must, in part at any rate, make itself felt. In the course of our inquiry, pains were taken to find out which parts of school work appear to have the greatest influence upon character. Experienced witnesses are disposed to agree in putting literature first after the right study of the Bible. After literature, most teachers are inclined to place either history, mathematics or natural science. There is much striking testimony to the moral influence of good music, and especially singing. Drawing too, and other forms of expression through the hand are found to be important elements in the curriculum, as well from this as from other points of view. The best educational practice of the time attaches high value to the well directed activities of various kinds. Practical occupations, whether pursued as hobbies or planned in the service of the school community are found to conduce to healthy employment of leisure—a side of the school life which is put to singularly good use in some of the schools connected with the Society of Friends."

Influence of curriculum in moral education—literature, history, etc.

Moral influence of good music and especially of singing.

Influence of drawing and practical occupations in moral education.

142. As regards moral instruction there is a difference of opinion as to whether it should be direct and systematic or indirect and incidental. No one denies the value and importance of indirect methods of moral instruction, and that, in fact, the training of good character should be made the supreme aim of physical, intellectual and occupational lessons and discipline. A large body of educational opinion inclines, however, to the necessity and value of systematic direct moral teaching. Realising that moral instruction in the past has too often been given in an insufficient and unsystematic manner, and without regard to the stage of development reached by the child, whereas it demands the most thorough systematic and graded treatment, with a full consciousness on the part of the teacher of its scope and purpose, *The Moral Education League* was formed in England by those interested in this question, in 1897, for the purpose of urging the introduction of systematic moral and civic instruction into all schools, and to make the forma-

Direct and indirect moral instruction.

The foundation of the Moral Education League for the purpose of introducing systematic moral and civic instruction in schools.

tion of character the chief aim in education. The League has now on its list of members a large number of educationists and others, with prominent personages as its office-bearers, and has succeeded in achieving its object to a great extent. A few years back when Mr. St. George Fox Pitt visited India to extend the work of the League in this country an Indian Moral Education Society was formed in August 1911, under the Presidentship of Dr. Bhandarkar and with many prominent Indian gentlemen on the Committee, and I had enrolled myself as a member of it. But unfortunately like many other Indian movements it has practically ceased to exist soon after its formation and the publication of its first and only leaflet with the names of the members of the Committee then formed.

The inauguration of the Indian Moral Education Society and its speedy end.

143. Why moral and civic instruction should be direct and systematic is well explained in pamphlets issued by The Moral Education League, and is moreover more fully and clearly discussed by Mr. Gould who may be said to be the life and soul of the League, in his book, "*Moral Instruction—its Theory and Practice*" and in his pamphlet, "*The Moral Instruction of Children in Classes.*" Mr. Gould explains the need of systematic moral instruction on the ground that: "Method, connexion and synthesis—as against haphazard and dislocation—make for efficiency in play and work. No human activity is exempt from these logical necessities. The principle is not only recognised, but is acted upon in the ordinary school studies—reading, writing, drawing, arithmetic, grammar, nature study, geography, history, literature, physical exercise and manual training, and no valid reason can be assigned for denying to moral instruction those advantages of method and logical connexion which are associated with all other knowledge teaching." *A graduated Syllabus of Moral and Civic Instruction for elementary schools drawn up by a Special Committee of the Moral Education League,* assisted by expert advice from many directions, has been published by the League and adopted by the authorities of many schools in England. Another leaflet issued by the League which could be advantageously consulted is "*Moral Instruction—What It Is Not and What It Is.*"

The reason why moral and civic instruction should be direct and systematic.

Syllabus of Moral and Civic Instruction.

144. Mention may here be made of the very efficacious method employed by Mr. Gould in giving moral lessons to the younger pupils through story telling by means of question and answer a very good specimen of which is given at the end of this section. This method has proved so successful in the hands of Mr. Gould that, at the invitation of the Government of India, he was sent in January 1913, to this country for giving demonstrations of his method to teachers and others interested in this subject. Those who had witnessed his demonstrations must have felt little doubt about the efficacy of this method in proper hands.

145. It should not be difficult to adopt the now well tried means and methods of moral instruction and training in the best schools of Europe and America, for the moral instruction and training of Parsee children. The problem of the means and methods of religious instruction, however, is rather a delicate and difficult one to solve. And yet the task should not be above the capacity of an intelligent and advanced community like ours. The attempts hitherto made to impart religious instruction to our children, being generally on wrong lines especially as regards its method, have not proved satisfactory and a radical change in its scope and methods is called for. It is however noteworthy that the latest attempt in this direction, which has been made for the last two years, by the Bombay Jashan Committee, not only to introduce religious instruction for Parsee children during the regular school hours but more especially to effect an improvement in the method of imparting it, promises happy results since the method adopted especially by the principal teacher engaged by the Committee, Mr. K. M. Kutar, M. A., has proved very successful in creating among the pupils keen interest in the subject and eagerness to attend his classes, and has received most favourable opinions from the head masters and teachers of the schools. This, however is merely a small beginning and much more is necessary to be done before religious instruction can be said to have been put on a satisfactory basis. One of the hindrances encountered by the Committee in its efforts in this direction is the very great difficulty of getting suitable teachers for the work inspite of its willingness to offer adequate salaries. The difficulty of securing teachers of the suitable type for secular instruction is well known, but the difficulty of getting them for religious instruction appears at present almost insuperable.

Religious instruction a delicate and difficult problem.

146. If the task is undertaken by a few earnest members of the Community with the requisite knowledge, experience and capacity it would not be impossible to draw up a scheme for religious instruction on broad and liberal Zoroastrian lines in which due regard is paid to adapting the courses to the varying capacities of students of different ages, avoiding all matters of controversial nature. The fundamental principles of the Zoroastrian Religion about (1) *Ahuramazda,* His attributes and His righteous laws and government; (2) man's nature, the immortality of the soul, and his ultimate destiny; (3) man's responsibility for every thought, word, and deed of his; (4) *Asha*, the path of truth, righteousness, self-sacrifice and purity—of perfect harmony with the law of *Ahuramazda*—as the means of attaining ultimate bliss; (5) the prevalence of the universal principle of duality or polarity in the spiritual world as it is in the material world, indicated by the constant conflict between Right and Wrong in the individual conscience and in human intercourse, and the exhortation and injunction to be always enlisted as a *Rathestar* (soldier) in the army of Light or *Spento Mainaus* (the spirit or principle of good) fighting against the spirit of Darkness or *Angro Mainaus* (the evil spirit), and the assurance of the ultimate victory of the Right—these principles and ideas taught rationally in strict conformity with the spirit of the Zoroastrian religion and with the help of the light derived from the advanced knowledge and thought of the present age, should be made the sound foundation on which to base the sublime and the most complete, comprehensive and pure moral code and ethics of the holy Zoroastrian religion whose key-note is the well-known triple precept of *Humata, Hukhta, Huvarshta*—good thoughts, good words and good deeds, and the altruistic precept of *Ushtá ahmái yahmái ushtá kahmái chit*—happiness is unto him who gives happiness to others.

Scheme for Zoroastrian religious instruction.

Instruction in the noble moral code of the Zoroastrian religion.

147. Religious instruction should also include (1) instruction in the correct recital of the usual prayers which every true Zoroastrian is enjoined to offer daily and on special occasions, with the meaning properly explained and impressed on the mind; (2) instruction in and explanation of the significance of the purely Zoroastrian ceremonies in

Instruction in Zoroastrian prayers and ceremonies.

connection with important occasions such as those of *Navjot*, marriage, death, &c.; and (3) instruction in the precepts and rites which aim at the enforcement of sanitary rules which are remarkably in perfect agreement with the latest sanitary science.

Samuel Laing's opinion about the excellence of the Zoroastrian prayer.

148. What an important part ritual and ceremonies play in the spiritual uplift of mankind has been indicated in paras 133-135 above. As regards prayers what better testimony to the excellence of Zoroastrian prayer and its form of worship, can we have, than the following from "*A Modern Zoroastrian*", by Samuel Laing: "To the Zoroastrian prayer assumes the form of a recognition of all that is pure, sublime, and beautiful in the surrounding universe. He can never want opportunities of paying homage to the good spirit, and of looking into the abysses of the unknown with reverence and wonder. The light of setting suns, the dome of loving blue, the clouds in the might of the tempest or resting still as brooding doves, the mountains, the

'Waste
And soliary places where we taste
The pleasures of believing what we see,
Is boundless, as we wish our souls to be';

the ocean lashed by storm, or where it

'All down the sand
Lies breathing in its sleep,
Heard by the land'—

these are a Zoroastrian's prayers.

. . . . . .

"Not vainly did the early Persian make
His altar the high places and the peak
Of earth-o'ergazing mountains, and thus take
A fit and unwalled temple, where to seek
The spirit, in whose honour shrines are weak,
Uprear'd of human hands, come and compare
Columns and idol-dwellings, Goth or Greek,
With nature's realms of worship, earth, and air,
Nor fix on fond abodes to circumscribe thy prayer.

—*Child Harold, III.* 91.

"A shrewd Scotch-American ironmaster—Andrew Carnegie—in an interesting and instructive record of experiences during a voyage round the world, gives the following description of the worship of the modern Parsees, as actually witnessed by him at Bombay :—

Andrew Carnegie's high appreciation of the Zoroastrian form of worship.

'This evening we were surprised to see, as we strolled along the beach, more Parsees than ever before, and more Parsee ladies richly dressed, all wending their way towards the sea. It was the first of the new moon, a period sacred to these worshippers of the elements ; and here on the shore of the ocean, as the sun was sinking in the sea, and the slender silver thread of the crescent moon was faintly shining on the horizon, they congregated to perform their religious rites.

'Fire was there in its grandest form, the setting sun, and water in the vast expanse of the Indian ocean outstretched before them. The earth was under their feet, and wafted across the sea, the air came laden with the perfumes of 'Araby the blest.' Surely no time or place could be more fitly chosen than this for lifting up the soul to the realms beyond sense. I could not but participate with these worshippers in what was so grandly beautiful. There was no music save the solemn moan of the waves as they broke into foam on the beach. But where shall we find so mighty an organ, or so grand an anthem ?

Looking up through nature unto nature's God.

'How inexpressibly sublime the scene appeared to me, and how insignificant and unworthy of the unknown seemed even our cathedrals 'made with human hands,' when compared with this looking up through nature unto nature's God ! I stood and drank in the serene happiness which seemed to fill the air. I have seen many modes and forms of worship—some disgusting, others saddening, a few elevating when the organ pealed forth its tones, but all poor in comparison with this. Nor do I ever expect in all my life to witness a religious ceremony which will so powerfully affect me as that of the Parsees on the beach at Bombay.'

All forms of worship poor in comparison with this.

"I say Amen with all my heart to Mr. Carnegie. Here is an ideal religious ceremony combining all that is most true, most touching, and most sublime, in the attitude of man towards the Great Unknown."

An ideal religious ceremony.

149. The teaching of the broad outlines of the history of the Parsees—religious, social, political—from the remotest to the present times, should not be omitted from the education of Parsee children. No Parsee child should be left ignorant of the glorious reigns of our ancient royal dynasties, and the achievements of our illustrious ancestors, in our ancient dear home of Iran, as well as of the lives and work of the great Parsee men and women in India who have raised Parsee name and fame to an honourable position throughout the world. And above all the life of our great Prophet should be made quite familiar to every Parsee student, and love for and veneration and gratitude towards that great soul, Spitama Zarathushtra, should be cultivated by every possible means.

No Parsee child should be ignorant of Parsee history, ancient and modern.

150. In order that moral and religious education may fulfil its purpose adequately it should be supplemented by all such means as should fire the hearts of the pupils with the noblest ideals and aspirations. Sublime pieces of literature; knowledge of the wonderful mechanism of the universe as revealed by science; the sight of the grand and beautiful phenomena of nature, and of noble works of art; the subtle and powerful influence of music; stirring tales of heroism and self-sacrifice from the lives of great men and women, and above all from the noble, pure and altruistic life of our prophet Zoroaster—all these and other available means should be utilised as fit instruments for the building up of a high and noble character pious, dutiful, strong, self-reliant, gentle, upright, tolerant, loving, self-sacrificing, and altruistic. And the teacher himself should in his person furnish an ever present example of the ideals held up before the pupils and should by his own life inspire in the boys the spirit of a high and noble life.

Other means for inspiring noble ideals and aspirations.

151. The most important lesson which the history of all nations teaches us is that however high a nation might stand in power, territory, wealth, knowledge and intelligence, its downfall assuredly commences with

Fall of nations due to deterioration of character.

the deterioration of those noble traits of character that were the means of uplifting it in the scale of nations, and with the loss of vitality animated by enthusiasm for religious or national ideals. When high ideals no longer exercise a compelling force over men's minds and actions, when a nation gives itself up to the enjoyment of mere material prosperity, then is that nation doomed to destruction. The downfall of the Egyptian, Chaldian, Babylonian, Persian, Grecian, Roman and other great world-famous Empires, ancient and modern, was due, in all alike, to no other cause but to their falling off in high and noble ideals, in the principles of freedom, truth and justice. We have had this lesson brought home to us most vividly and to our cost, by the recent downfall of the German Empire. Our own once mighty and glorious Empire did not escape a similar fate from the same cause. The terse and eloquent description of the Persian downfall by James Anthony Froude, should serve as a warning to us once more not to give ourselves up to materialism, mammon worship and luxury, not to be ignorant of and indifferent to our noble religion and our glorious past, and not to be wanting in sympathy and unity among ourselves—shortcomings of which the signs are visible especially in the educated classes of our community. In his *Short Studies,* Froude, after depicting the spirit of Zoroaster's religion and its effect on the Persians, says: "This seems to have been the Persian temperament, and in virtue of it they were chosen as the instrument which were to sweep the earth clean of abominations which had grown to an intolerable height. Bel bowed down and Nebo had to stoop before them. Babylon the lady of the kingdoms, was laid in the dust . . . . . Egypt's turn followed. Retribution had been long delayed, but her cup ran over at last. . . . . . Again events glide on. Persia runs the usual course. Virtue and truth produced strength, strength dominion, dominion riches, riches luxury, and luxury weakness and collapse—fatal sequence repeated so often, yet to so little purpose. The hardy warrior of the mountains degenerated into a vulgar sybarite. His manliness became effeminacy; his piety a ritual of priests; himself a liar, a coward, and a slave. The Greeks conquered the Persians, copied their manners, and fell in turn before the Romans."

The causes of the rise and fall of the Persian Empire.

152. The aim of the education of our children should be not only to turn out successful men and women of the world, good householders, true citizens and patriotic countrymen, but, above all these, true and loyal Zoroastrians. For this purpose they should be trained in a suitable atmosphere. Their national life, national sentiments and national ideas should be strengthened, vivified and enlarged, thus nourishing the very soul of the community. An eminent psychologist has remarked that every nation, ancient or modern, possesses certain common sentiments, ideas, beliefs and interests, created by slow hereditary accumulations, which are its very life and on the nourishment and gradual development of which its existence and evolution entirely depend. These constitute its soul and without these it would cease to exist as a nation. A nation may sustain many losses, may be overtaken by many catastrophies and yet recover from the ordeal, but it has lost everything and is past recovery when it has lost its soul.

To turn out true Zoroastrians should be the aim of *our* education.

The soul of a nation.

153. Christianity laid the corner stone of modern Western civilization 22 centuries ago, and some thousands of years have elapsed since Zoroastrianism gave the ideals that were the key-note of Persian civilization, of Persian character, and of the Persian nation. Around the religion of Spitama Zarathustra have clustered, through innumerable generations, those common ideas, sentiments and beliefs that have been and are the soul of our community and on His ethical teaching have we raised the noble edifice of all our moral being.

Zoroastrianism the key-note of Persian civilization and character.

154. For these reasons it is clear that every nation and community should own a system of education adapted to its needs and calculated to suit and gradually to widen its common sentiments, ideas and beliefs and to preserve and develop those noble virtues that distinguish it as a nation. Our children however are now educated in schools and colleges in a thoroughly alien atmosphere. They are taught nothing at all about their religion, told nothing as to the glorious past of the nation to which they belong and receive no knowledge about its history and traditions or about the lives and works of those great men and women to whom their nation owes its present high position. Of all these essentials they hear very little, if anything at all, throughout the whole of their educational career.

Education of every nation should be based on its own national lines.

155. Is it any wonder then if the Parsee educated class bred up as it is from its early days in an alien atmosphere that has no element in it of its national past and its national life and that leaves out of account its religion altogether, and neglects very largely its moral development, that it should be found gradually losing those distinguishing virtues that are the very backbone of its community and that have raised the Parsee name high in the scale of nations, should lack sympathy and be out of touch with the national life of the community as a whole.

Our children bred up in an alien atmosphere in schools.

156. All these are indications that bode no future good to our community, and the establishment of educational institutions of our own where Parsee traditions and Parsee character and spirit might be preserved and nourished and where the community might imbibe what is good in Western culture and Western civilization without weakening its own national life or losing its national virtues and characteristics, becomes an imperative necessity. Trained up in such institutions our Parsee educated youth should not feel as he does now that the currents of national unity and life have grown feeble within him and that he has but few bonds of union with the mass of his co-religionists. What nation that forgets the glories of its past can hope to build a future yet more glorious? What Parsee who does not feel himself linked to the greatness of his forefathers can be expected to contribute to the greatness of his descendents? Out of a knowledge of the greatness and glories of the past will arise national self-respect, national pride and national self-reliance, and on these alone will the noble edifice of the future glory and greatness of the Parsee community be raised.

Establishment of our own educational institutions for the preservation of our national character and spirit an imperative necessity.

157. Prevention is always better than cure and the only way to prevent evils from making their unwelcome appearance is to give a sound and suitable education to our boys and girls so as to give them the ideals of a pure, simple, noble and altruistic life, wean them away from a life of pleasure, ease and selfishness, and inspire into their hearts the strength of mind and endurance that shall bear manfully and courageously the hard knocks of life. They should be brought up in an atmosphere replete with love for the community and desire to sacrifice personal interests for its welfare. Careful thought will bring the conviction that to root out the

The evils gradually making their way into the community could be uprooted only through an education of the proper kind.

evils in the community so often complained of, by helping in the establishment of communial schools of the type mentioned above, is the charity of charities enjoined in our sacred *kalám* of *yethá ahu vairio*, and no wealthy Parsee can do better than pour out his riches for the foundation and support of institutions that shall do so much for the uplifting, ennobling and glorifying of his own community. In order to be truly national these institutions should not owe their existence to the generosity of a few wealthy Parsees only, but also to the support of all classes who can help them by whatever means in their power, in however small a way, so that they may be national in all respects, in their origin and their maintenance, in the youth they may train and the culture they may give.

No fear of separation and estrangement from other communities.

158 Nor let it be feared that such communial institutions will tend to lead our children away from unity and love with their fellow-countrymen in India. Religious teaching given on a truly broad, liberal and spiritual basis must needs be founded on the root principles of the Fatherhood of God and the Brotherhood of man which inculcate the virtues of love and charity, of forgiveness and tolerance, and instruction in a religion which teaches the noble principle of "happiness unto those of whom others are happy," cannot but bear the noble fruits of a loving, tolerant and self-sacrificing character which alone ensures peace, goodwill and happiness unto all. In the words of Sir George Sydenham Clarke: "If the education is broad based upon love and sympathy for humanity, we should not fear that it would lead to separation."

SPECIMEN MORAL LESSON.

(Referred to in para 144 of the Annex.)

The following Lesson was given to a class of Council School Children by the League's Demonstrator, Mr. F. J. Gould, in the Royal Chapel of the Savoy, Strand, London, W. C. We reproduce it by the courtesy of the Editor of the "Westminster Gazette," where it appeared on the following day, as affording a good idea of similar Lessons given under the League's auspices:—

About a dozen girls and boys, drawn haphazard from a neighbouring elementary school, sat in the chancel while Mr. F. J. Gould, the teacher, stood before them with a blackboard.

Mr. Gould commenced the lesson by drawing a rough suggestion of—something. Hands were held up at once, and the children said—"A tree!" Then another jagged scribble on the board—lightning. Lightning striking the tree!

"What do people feel sometime when they think of lightning?" Many words are suggested, but the teacher struggles for the particular word he wants. "People's hearts are full of—" he says, and the children immediately supply the word. It is "fear." The next point is to discover what they fear—whether it is the lightning, or the force behind the lightning—and gradually the fact is made clear that it is the "power of nature" which the people fear.

Some more rapid lines upon the board, which the children promptly recognise as a map of Africa. The teacher tells of some dwellers in Africa who "once upon a time" were worried by the south wind which dried up all their drinking water. They armed themselves and went to fight. "Is the wind nature?" "Yes," say the children. "So they were going to fight nature!" The end of the story is that the wind blew great masses of sand against these men who were angry with nature and—buried them.

Another map is drawn. The children are good at geography, and identify not only India, but a stroke which signifies the Ganges. They are told of the natives who drop propitiatory offerings into the river, and are asked "Why?" Soon it becomes obvious that they worship the river. "Is the river nature? . . ."

Then comes the question: "Who has the greatest power—men or nature?" The children have no doubt. Nature has the greatest power. Immediately a ship appears upon the blackboard. It is agreed that the sea is "nature," and the question resolves: "Who has the power now?" The children realise that it has shifted to men, and three words are printed on the board—"Power over nature."

"Have any of you ever been to a circus?" the teacher asks. There is a bubble of replies. Two boys compete for honours, one who has seen a man balance a dog-cart on his head; another who has seen a man perform the same trick with his nose. It serves. The words "Physical power" are added to the board. Teacher breaks into a bombardment of questions: How many half-crowns in £200? . . Where is Pekin? . . What was Milton's chief poem? The children answer correctly and gleefully. "What power have you been using in answering those questions?" the teacher asks. Two more words are chalked on the board. They are "Intellectual Power." The teacher takes his pupils over the words—Power of Nature. . . Power over Nature . . . Physical Power . . . Intellectual Power.

The children listen to a story, taken from a newspaper, of an escaped lunatic who broke into a girl's school, terrorised the girls, and was overcome by the care-taker. Emphasis is laid upon the fact that he was the *care*-taker. The teacher adds "Physical Power + Du·y" to his board.

The famous picture of "The Doctor" is described, graphically and with pathos. The children willingly volunteer their views as to the functions the doctor was performing. They get close to the truth, and ultimately their views merge with another line on the blackboard. "Intellectual Power + Duty."

Now comes the story of St. Cecilia. "The story says that once when she was playing," the teacher explains, "down came an angel! She brought an angel down! The angel had a red rose and a white rose." The children are entranced. "Then there is a story that once when she was walking by the side of the Rhine a man came along, looking very sad, with his little boy. The little boy was deaf and dumb. St. Cecilia took him in her . . ." "Lap," say the children, "Held him in her . . ." "Arms," the children cry. . . .

And then the teacher breaks off, leaving the children in dramatic suspense. He tells them how deaf and dumb children are taught to speak, and asks the children why they imagine that such trouble is taken to give these people speech. They suggest pity, and then love.

"Who pays the teacher?" Mr. Gould asks.

"The council," is the quick answer.

"Yes, the council; and the people of the district elect the council. Would it be right to say, then, that the people—people of London, for instance—display the Power of Love?"

The children agree.

At last the teacher reverts to St. Cecilia. "In her eyes," he says, "was a look of love. She kissed the little boy. And the little boy looked up and saw St. Cecilia's face. And the story *goes* that he burst out into speech, and cried, 'Oh, I praise this lady who has taught me to speak.'"

"Out of all these powers, which is the best and loveliest?" asks the teacher.

Every hand is held up. The children are of one mind. "Love," they say.

That was the end of the lesson, and the children trooped out of the chancel.

"You will notice that I did not ask them *why* they thought Love the best and loveliest of the powers," he said, addressing the audience. "I was completely satisfied with the answer. And I hope you were also."

Moral Education League, 6, York Buildings, Adelphi, London, W. C.

IV. GIRLS' EDUCATION.

159. If education is, as we have seen, preparation for complete living, then the need of it is no less for girls than for boys. From one particular standpoint the importance of educating girls is even greater than of educating boys. As future mothers, the early education and training of children during the formative and most impressionable and pliant period of their life, when the child is "wax to receive and marble to retain", lies chiefly in their hands, and mothers have a very great and lasting influence on their children right up to the adult age if not further. It is necessary, therefore, to cultivate their powers of body, mind and soul to the fullest extent possible by a form of education most adapted to fashion their qualities to the highest use and fit them to perform their function in society satisfactorily.

Girls need education as much as boys, and from one standpoint its importance is greater in their case than in that of boys.

160. As in the case of boys the aim of their education upto the adolescent age should be not the stuffing of their minds with facts, or instruction for any particular vocation or function, but it should be the proper cultivation of their physical, mental and spiritual powers by means of a sound general and liberal education carried out with an educational and not merely a vocational aim. The principles on, and the methods by which such an education should be carried out have already been indicated in the previous part of this Annex. This education must necessarily be on lines similar to those of boys but adapted to their special needs and function in life.

The first aim of girls' education, as in the case of boys, should be the development of all their powers by means of a general liberal education.

161. In the first place the course of study for girls should not be exactly the same as for boys, designed for the passing of the Matriculation or a similar examination, as is unfortunately the case at present. In fact examinations should play a very subordinate part in their education. By adopting a rational system of education and engaging the right sort of teachers, the necessity of examinations, especially outside examinations, in their case at least, could and should, be entirely

The adoption of the Matriculation Examination as the goal of the education of all girls, as is the case now, is absolutely wrong and harmful.

obviated. The fetish and abuse of examinations in India and the grea strain caused by them, have been doing immense harm—physically, mentally and morally—to our boys. The strain of examinations is conducive of greater harm to girls for reasons to be stated shortly, and the necessity of examinations in their case, except for an extremely small number who may go in for higher University education, scarcely exists.

The strain of examinations causes greater harm to girls than to boys, and outside examinations for girls should be avoided as far as possible.

162. That those whose knowledge and long practical experience entitle them to express an authoritative opinion on this subject, consider external examinations harmful and unnecessary in the case of girls, is borne out by the following extract from a paper on "*Examinations: their Use and Abuse*," by Florence M. A. Gadesden Head Mistress, Blackheath High School, London, included in "*Public Schools, for Girls, a series of Papers on their History, Aims and Schemes of Study*," by Members of the Association of Head Mistresses, published under the sanction of the whole Association. She says: "It appears to me, therefore that these examinations have become as much tests of endurance and of physical fitness and health as of intellectual merit and efficiency; and, though there will always be the few who may be inspired to great effort and brilliant performance by the difficulty of the goal which lies before them, yet even *they* often run the risk of serious injury to brain and body which shows its lamentable results in later days. While for the many—though they may have good abilities, and may be able to stand the preparation and to take the examinations with sufficient ease and calmness . . . . .—yet even for them the present examination system makes great demands on temperament and health, as well as on brain power, which, in the interests of the community it would be well to avoid. When, therefore, we reflect on the strain of preparation, on the too often useless loading of the memory with facts, on the reaction from the best kind of study which may follow, on the immense fatigue of mind and body which frequently accompanies the actual examination—by the irony of fate they are generally held in the extremes of heat and cold—

Expert opinion about external examinations being harmful and unnecessary in the case of girls.

The present examination system makes great demands on temperament, health and brain power which in the interests of the community should be avoided in the case of girls.

and the agony of disappointment which accompanies the so-called failure in examination, we are driven to ask: Is all this still necessary for the advancement of education and for the training and intellectual progress of the girls in our schools? The possible, even probable mischief to the girls and in a less degree to the boys who have to be brought up to a certain standard of information and the power of reproducing it when their brains and bodies are immature is a matter of serious importance. . . . . .

The deterioration in the work of the teacher on account of examinations.

163. "And second in importance to the question of the strain on the scholar by the stress of too difficult and too frequent external examinations comes that of the narrowing of the point of view and the deterioration in the work of the teacher who is called upon to prepare candidates for examinations as the chief object of their work. The teacher who teaches because she loves it, loves also to be free. That she should know, roughly, the ground she is expected to cover, is good for her perhaps, and good for her pupils—but better still is freedom for those delightful excursions in the by-ways which border the path and in which her pupils so keenly enjoy following her . . . . but with these safeguards she should be free to inform, to elicit, to interest, and inspire—that is, to teach in the finest and widest meaning of the word."

In the effort to prepare pupils for examinations the teacher ceases to educate

164. "But if the teacher who loves her work and is in touch with her pupils feels that her work is to be tested in the first place by their success in an external examination on a syllabus she has not drawn up, and on the choice of which she has very likely not been consulted, and by examination papers set in too many cases by professional examiners who may be fine scholars but who have had no experience in teaching children, her work is in danger of becoming cramped and stereotyped. She gives information, she gets through 'set books' and periods, but she ceases to educate. So many weeks, so many lessons to be followed by an examination of a hard-and-fast character, conducted by those who do not know her, or her teaching, or her pupils. Can anything be more deadening or futile to the progress of true education?"

165. In this connection it may be stated that the present system of grading the course into classes and standards to be successively passed through by every student after an yearly or six monthly examination, and the keeping back of students in the same class again for the whole term if they fail to acquire a certain percentage of marks in any one of the subjects of the examination, may, with great advantage and without causing any difficulty, be substituted, at least in the case of girls, by the system now advocated and practised in some of the advanced schools of the West, viz., of grouping students into 'sets' according to their abilities and progress in the various subjects of the course, instead of into classes and standards as at present, which has several advantages. The following quotation from Dewey's "*Schools of To-morrow*," will give some idea of the systems practised in the Gary schools, and of its advantages :—

The advantages of substituting the present system of grading the course into classes by the better one of grouping students into 'sets' according to their abilities and progress in the various subject of the course.

166. "The inflexibility of the ordinary public school tends to push the pupils out of school instead of keeping them in. The curriculum does not fit them, and there is no way of making it fit without upsetting the entire organization of the school. One failure sets a pupil back in all his work, and he soon gets the feeling that his own efforts are not important, because the school machinery works on at the same rate, regardless of any individual pupil or study. . . . . In Gary organization has been made to fit each individual child, and is flexible enough so that even the most difficult pupil cannot upset its working. The child and the school get along together. We have explained in an earlier paragraph how the two school system works so that an individual can spend more or less time on any one subject, or can drop it altogether. The child who is weak physically spends much of his time on the playground, while the child who is weak in arithmetic or geography can take these lessons with both schools or even with a grade below, and hundreds of children in the same building can make the same sort of change in their program without disturbing the orderly conduct of the school routine. A pupil who is stronger in one subject than the rest of his work, can take that subject with a higher grade. The pupil who is losing interest in school and falling behind in most

The 'set' system as practised in the Gary schools of America.

Facilities to students to progress in the different subjects at the rates at which they are capable of advancing in each of them.

of his studies, or who is beginning to talk of leaving, is not punished for this lack of interest by being put still further back. His teachers find out in what he is good and give him plenty of time to work at it, and to get ahead in it so that his interest in his work is stimulated. If he later wakes up to an interest in the regular school program, so much the better. Every facility is given him to catch up with his grade in all the work. If this awakening does not come, the boy or girl has still been kept in school until he or she learned some one thing, probably the most suited to the pupil's ability, instead of leaving or failing entirely by being held back in everything until even the one strong faculty died and the pupil was without either training or the moral stimulus of success.

If a student is incapable of undergoing the full regular school program he is allowed to cultivate to the full the faculties in which he is strong, and to learn some one thing most suited to his ability thoroughly.

167. "The school program is reorganised every two months and the pupil may change his entire program at any one of these times, instead of having to struggle along for half a year with work that is too hard or too easy or not properly apportioned. For administrative convenience the schools still keep the grade classifications, but pupils are classified not according to the grade number, but as 'rapid', 'average', and 'slow' workers. Rapid pupils finish the twelve years of school at about sixteen years of age, average workers at eighteen, and slow workers at twenty. This classification does not describe the quality of work done. The slow worker may be a more thorough scholar than the rapid worker. The classification is used not to distinguish between abilities of scholars, but to take advantage of the natural growth of the child by letting his work keep abreast with it. Does this flexible system work successfully or does it result in easy-going, slap-dash methods? We have only to visit the schools and see the pupils hard at work, each one responsible for his own movements through the day, to be convinced that the children are happy and interested; while from the point of view of the teacher and educator, the answer is even more positively favourable, when we consult the school records. Fifty-seven per cent of all the school children in Gary who are thirteen years old are in the seventh grade or above it. This is a better showing than most industrial communities can make, and means that the majority of all the Gary school children go through

School program reorganised every two months.

The slow worker may be a more thorough scholar than the rapid worker.

school at about the same rate as the average pupil who is preparing for college."

168. This system is needed more, and could be more conveniently adopted in the case of girls than in that of boys as girls generally are under no special necessity for undergoing public examinations to qualify themselves for service or the professions. And as a matter of fact it is practised in many girls' schools in the West. Sara A. Burstall, M. A., Head Mistress, Manchester High School for Girls; Lecturer in Education in the University of Manchester &c., &c., in her "*English High Schools for Girls*", thus describes it:

How the 'set' system is practised in the English High Schools for girls.

The 'sets' are familiar in boys' schools; two or three forms, or a whole department or school, are put together and reclassified for mathematics (say) on lines independent of the particular boy's standing in his form for classics or English; he may no longer have his form master, and may be working with other comrades, all the clever boys in algebra (say), doing much higher work than the others . . . . . This provides for the different needs of various girls and different ideas of parents. . . . . in most cases indeed, provision for the speedy advance of the older girls in mathematics makes 'sets' or parallel classes desirable so that the clever girl can 'go up' as we say, to a higher form for algebra at the same time as her form mates take their algebra lesson . . . . . .

169. "The principle of different courses of study for different pupils is fundamental in secondary education. . . . . It appears also in girls' schools offering various courses of study in the higher forms, as we shall see in the chapter on curriculum. But the bifurcation to be described now is somewhat different; it is a bifurcation not according to studies, but according to the ability, previous education and health of the individual. In girls' schools as they are at present, there is a certain proportion of pupils who are not capable, without injury, of a complete course of study, including mathematics, Latin and the harder Sciences. If they are put into ordinary forms taking such a course, the diligent girls overwork in the effort to do what is really beyond them, become miserable, discouraged, and leave school early, or even break down altogether. . . . . the question of health is more serious with them (girls) during the years of school-life, and some are

A system of bifurcation according to abilities, of individuals.

really delicate and cannot do much hard work. Some again are naturally dull. . . . . .

170. "The maternal instinct of care for the week, inherent in women organisers and teachers in girls' schools specially provide for these girls courses of study suited to their needs and powers. . . . . Frances Mary Buss, in organising the great school which bears her name, made what may be called B forms, parallel with A forms, in which a course of study was followed, equally thorough and sound, but better within the grasp of the feebler pupils. The system has been developed elsewhere, somewhat elaborately in the Manchester High School. . . . .

Parallel forms suited to the needs and powers of the dull and the clever pupils—'slow trains' and 'express trains'.

Here the system has been termed by Professor Sadler 'slow trains and express trains'. This is an admirable description, emphasising the fact that both sections have the same direction, the same aim, . . ; the essential difference is in the rate of progress. . . . . The B girl can get to the same terminus, and does, only she takes longer over it. The metaphor is, however, inapplicable in one very important particular; it is the older and more experienced driver and guard who must have charge of the *slow* train. . . . . it is easy to teach clever well-prepared girls who know how to work. For the B form peculiar qualities of mind and character are required, experience, sound method, sympathy, vocation."

The educational 'slow trains' require more experienced drivers and guards.

171. Another matter in which modification is necessary to suit the requirements of girls is the selection of the subjects of the course. Modern educational reformers hold the view that the subjects and material chosen for educational purposes should not be abstract academical ones remote from the interests of the pupils and the realities of life arround them, and chosen chiefly for their disciplinary value, but such as intimately concern them in their daily life and their future work and function. The very first principle which the teacher has to keep in mind in the education of children is to engage and hold their interest in the subjects to be taught. In "*Education for Liberty*", 1918, Kenneth Richmond says: "Failure of interest on the part of a class means failure of the school's system or of the teacher's methods to make the subject-matter real

The subjects of the course should not be abstract academical ones but such as relate to the interests of the pupils in their daily life and to the realities of the life around them.

to the learner. A fact in itself is lifeless. Its reality for a child consists in the bundle of relations in which it stands to other facts, especially to facts of the child's own observation and experience. Thus on the primary ground of interest alone we have the strongest of arguments for a closely-woven connexion between the subjects that we teach, and between these subjects and the realities of youthful experience."

172. In her paper—"*Aims and Ideals in Education, and Suggestions as to Possible Reforms*", read at the Conference of the Association of Head Mistresses, published in "*Public Schools for Girls*", Miss M. A. Douglas, Head Mistress of the Godolphin School, Salisbury, says: "I have said that every subject properly handled may be made the vehicle for training the thinking powers, so that no subject need be chosen only with a view to providing mental gymnastics."

No subject should be chosen only with a view to providing mental gymnastics.

173. In an article in the "*Nineteenth Century and After*," April 1918, on "*A Defence of the Modern Humanities*," Cloudesley Brereton says: "The theory that it does not matter what you teach but how you teach it is a pernicious half-truth. The subject-matter *has* a value which must be taken into account; . . . . . But apart from any future utility, the subject-matter is important because, if suitably chosen, of the interest it is capable of inspiring in the average pupil. What a boy learns with interest he learns with appetite. He ceases to be a forced labourer, he becomes a co-operator. Some guidance, some surveillance no doubt is necessary, but all discipline except self-discipline is a necessary evil. The great problem of the future is to get as much free co-operation from the pupil as possible."

What a pupil learns with interest he learns with appetite

174. On these grounds the subjects and materials chosen for the education of girls should as far as possible be such as they are specially interested in, viz. those connected with homecraft. In chosing them, however, it should not be forgotten that they are to be utilised chiefly with an educational and only incidentally a vocational aim, during this period of general education.

Subjects for the education of girls must be those connected with home-craft.

175. There is now a general agreement among educationalists that the education of girls upto the adolescent age should correspond with that of boys, the aim in both the cases being the same which in

the words of Mrs. William Grey, one of the founders of the Girls' Public Day Schools Trust, is "intellectual, moral and physical development, the development of a sound mind in a sound body, the training of reason to form just judgments, the discipline of the will and affections to obey the supreme law of duty, the kindling and strengthening of the love of knowledge, of beauty, of goodness, till they become governing motives of action." Upto the age of about sixteen the education of girls, therefore, should be a sound liberal one fitting them for life in a general way apart from their special vocation in future. The normal function of woman being, however, the maker of a home—to be a wife and a mother—it may be asked whether a liberal education fits her for this. If liberal education makes her a better woman, abler, and stronger in body, in intellect, and in character, then surely it ought to fit her for her special function as woman in the community. In the words of Thring, in his address to the conference of Head Mistresses "Tender growth in the hands of tender but skilful womanhood. From this beginning all manhood starts. This is the key to woman's mission. . . . . To form character requires character-power; character-power requires all good life, knowledge of all real factors of life, combined with the perfection of trained skill. . . . . such a mastery demands that women should be trained in limb and head, not as champions of limb and head, but as thoroughly capable in both, so as to be moulders of the character of the world. This defines accurately the aim and object of all womanly excellence in all things belonging to education."

Up to the age of sixteen the education of girls should be such as to fit them for life in a general way.

Does a liberal education fit girls for their function of home-makers as wives and mothers?

176. At the same time in view of her special function in life there cannot be but some difference between girls' and boys' education. In "*Moral Instruction and Training in Schools*," edited by Professor Sadler, H. Bompus Smith, Head Master King Edward VII School, Lytham, in speaking on co-education, says: "It appears to be generally desirable for boys and girls to be taught together until the age of twelve or thereabout, and it is well that older boys and girls should be brought together in natural intercourse much more than is at present customary. . . .

. . . . . .

In view of the diversity of their social functions, the system of giving the *same instruction* to boys and girls must be wrong.

The demand, however, that boys and girls of more than fourteen years of age should receive the *same instruction* I hold to be mistaken. It appears to underestimate the differences, physical, mental and moral, between the sexes, and in particular to recognise insufficiently the diversity of their social functions. A system of complete co-education would correspond to the conditions in a society where no distinctions, either legal or professional were drawn between men and women. But the new conception of education leads to greater emphasis being laid upon specific preparation for definite callings or other social functions, and encourages the differentiation rather than the unification of teaching methods. We may therefore expect that in the future both the curricula and the methods of instruction will be more carefully adapted to the special needs of boys and girls."

Specific preparation for definite functions demands the adaptation of the curricula to the special needs of boys and girls.

177. What this difference should be is thus explained by Sara A. Burstall, M. A., Head Mistress, Manchester High School for Girls, &c., in "*English High Schools for Girls*", in which she says: "Greater emphasis is now placed on the *special* duties of women as such to the community, on the basic value to the social organism of the family and the home, on the reality and importance of biological and sociological differences between men and women. As a consequence the schools are asked, or ask for themselves, 'should there be differences between girls' and boys' education?' 'What are the special duties of girls and women, their place in the world, their work in the social order?' If the second question is honestly answered, the first must be answered in the affirmative. There must be differences. Bodily strength and needs are different, and thus the physical education of girls and boys, at least after twelve years of age, must be different. Girls need more rest; they are more susceptible to injury through nervous strain during the years of secondary education. They should not do as much work in a given period as boys."

Should there be a difference between girls' and boys' education?

Bodily strength and needs being different the physical education of girls and boys must be different.

178. The opinion of experts is strongly against undue strain being imposed on growing girls by hard physical exercise and hard brain work which in their case are likely to produce harmful results in after life. The

Opinions of experts on this point.

necessity of great care during the difficult adolescent period of girls has been been indicated in para 32 of this Annex.

179. Speaking about the application of the basic principles which should guide the educator during the adolescence of children, in "*The Public Schools and the Empire*," Dr. Gray says: "The normal adolescent, then, has now to be presented to our view. But, before it is possible to know how to treat him in all three spheres of his nature, it is necessary to reflect on his past physical history. There has been an exceedingly rapid increase in bulk during the period of infancy, followed by a gradually lessening growth from the age of four to eight, after which there has been relatively little movement until the beginning of the two years preceding puberty.

"The exact incidence of these prepubertal years, of course, varies enormously; but it is no exaggeration to say that they are among the most critical, if not positively the most critical, period of human life. The whole organism—moral, mental and physical—is full of internal seething disturbances, which have not yet come to the surface. Of such a period it would be true to say with the Greek philosopher, 'Everything is in a state of flux'. Such a period of two years may be said to occur at any time between the ages of twelve and sixteen. Any external artificial pressure—especially mental pressure exerted on the human organism during this period—*is absolutely certain to be attended by disastrous results* in after life, no less disastrous because they are sometimes not seen.

The prepubertal years of children the most critical period of human life.

Artificial pressure, especially mental pressure during adolescence is certain to produce disastrous results in after life.

"It becomes a matter, therefore, of infinite importance that if the second and third of our basic principles are admitted, artificial pressure, whether on mind or body, should be avoided during this period. The practice then of preparing boys twelve to sixteen for strenuous intellectual competitions is to be condemned *sans phrase*. But there is a still more insidious danger to be shunned. It has just been pointed out that there is a previous period between, say, eight and twelve when there is pause in growth, and *when, therefore, there is an apparent stability and immobility both of mind and body*. Many parents and school masters also, ignorant of these biological facts, rely on this *apparent stability*

Pause in growth between the ages of eight and twelve

and immobility as being a proof that the child is capable of steady, if not heavy, work. This error is in a sense, worse than the first. For the prepubertal period, does, at any rate, give external evidence, by all sorts of unsteady phenomena, of the seething operations which are slowly pushing their way to the surface. The period of apparent immobility does not."

High pressure education unfit girls for mother-hood.

180. Other authorities may be quoted on this point. Herbert Spencer has said: "Most of the flat chested girls who survive their high pressure education are incompetent to bear a well-developed infant and to supply it with the natural food for the natural period."

181. Dr. Saleeby says: "In the United States the so-called higher education of girls has been proved in effect to sterilize them—and these the flower of the nation's girlhood and, therefore, rightly, the very elect for motherhood."

182. Sir Thomas Clousten says: "the risks to the mental functions of the brain from the exhausting calls of menstruation, maternity and lactation, from the nervous reflex influences of ovulation, conception and parturition, are often enormous if there is much original predisposition to derangement, and the normally profound influences on all the brain functions of the great eras of puberty and climacteric period are too apt, in these circumstances, to upset the brain stability. Beyond all doubt School and College education has not as yet been conducted on physiological principles and is responsible for much nervous and mental derangement, as well as for difficult maternity; but if the education of civilised young women should become what some educationists would wish to make it, all the brain energy would be used up in cramming a knowledge of the sciences and there would be none left at all for trophic and reproductive purposes. In fact for the continuation of the race there would be needed an incursion into lands where educational theories were unknown and another rape of the Sabines was possible."

Education of girls not being conducted on physiological principles is responsible for much nervous and mental derangement and difficult maternity.

183. In the "*Psychology of Sex and Society*," Havelock Ellis says: "Women are more delicately poised than men and any kind of stress—cerebral, nervous or muscular—is more likely to produce

serious disturbance and requires an accurate adjustment to their special needs."

184. Mr. Walter Neape, M. A., F. R. S., says: "After puberty hard games and hard brain work are inimical to the development of those special qualifications which are essential for the efficient discharge of the maternal functions nature designed women to perform."

185. In "*English High School for Girls*," Miss Burstall says: "The whole subject of the care of health at school is so large and important that it cannot be adequately treated here. Reference must be made to standard works on the subject, like Dr. Clement Dukes' *Health at School*. One can only underline, as it were, statements of special importance to girls.

"The first we would quote in Dr. Dukes' own words, the more emphatically as some of the Girls' High Schools have to some extent gone in exactly the opposite direction, and demanded from girls absolute regularity and steadiness of application to work. This is one of the very few points where the tradition is wrong, and where it must be modified. Says Dr. Dukes 'Continual application to work from day to day, from week to week, and from month to month, should never be enforced on girls. Nor should they be allowed to make these efforts. Periodical cessation and rest should be both encouraged and enforced.'

Continual application to work should never be enforced on girls. Periodical cessation and rest absolutely necessary.

"How to obey this rule, which is a physical necessity for sound *permanent* health in most cases, and at the same time to prevent idleness, slackness, and hysterical self-indulgence, is the most difficult problem head mistresses have to solve. It is for the mother, in the first instance, to look to the health of her girl, and to secure for her the necessary rest, to keep her at home in bed when she needs special care. But the school must help the mother, by putting no obstacles in her way, and by recognising the need for care." So after all there are very good grounds and physiological justification for the custom observed by Parsee women during certain periods of their life and it should not be entirely discarded as some recommend, but modified to suit the conditions and circumstances and the enlightened thought of the day.

186. In connection with games for girls she further on says: "As we have seen, the introduction of games into girls' education began more than fifteen years ago. We can therefore estimate the effect from experience as well as from theory. The battle for games has not now to be fought; the moral dangers due to an excessive indulgence in what is after all not the main business of life, either at school or afterwards, have already shown themselves clearly. Whether the physical injury due to excess in the case of girls, has already shown itself is disputed, and is a question for medical rather than educational authority. What matters to the school is that it should guard against excess, and be well aware of the very serious evils which may hence arise both to girls themselves and to the next generation. The pendulum has probably swung too far in the direction of over-exertion, just as years ago, girls were not allowed enough open-air exercise. . . . .

Physical over-exertion in games and exercise causes physical injury to girls.

"Similarly all the speakers recognised the physical advantages and the physical dangers of games for girls. We may quote from Mrs. Corbett, who on that occasion represented the mother's point of view: 'But there are serious dangers and these should be recognised and guarded against by mothers. The full and perfect life of a woman contemplates her being a mother, and nothing must be allowed to militate against her efficiency in this respect, her citizenship demands it of her. During the years of change, and before growth has entirely finished, all the time indeed that she is physically incomplete, and that would be until she is two or three and twenty, she must be discreet."

187. Then as to the danger of mental over-absorbtion in games she says: "Games thus become so delightful . . . . that girls and women come to care for nothing else. The claims of home, the interest of intellectual effort, the joys of art, the call of social work, and of duties even more sacred, all are disregarded for the mere physical pleasure of the game, and for the exhilaration of athletic success. . . . . Each one of us has only a certain amount of vital force, and if it is spent on games, it is not there when wanted for work . . . . . life is too serious a thing for even a school girl to set her heart, as so many do, on the fairy gold of success in games."

Danger of mental over-absorbtion in games.

188. At a conference of women interested in physical culture, held in April 1921, Miss C. H. J. Cowdroy, Head Mistress of Crouch End High School said: "a girl can do anything a boy can do; the question was. Ought she? At first she herself had thought that the girl might, but she had changed her opinion owing to the difficulty and suffering she had seen athletic young women endure when they became mothers." The resolution which she proposed protesting against the present system of physical education of girls and against their participation in boys' sports, on the ground that both were injurious to the next generation, although it aroused considerable difference of opinion, was subsequently carried unanimously.

189. But apart from these physiological and psychological effects of a high pressure education there are other grounds on which girls should have more leisure and more time for self-development, and less time table, which are applicable to a great extent in the case of boys also. In her paper in the "*Public Schools for Girls*" mentioned above, Miss Douglas gives the following reasons for the necessity of greater leisure and rest: 1. There is imperative need for quiet school days, since the rush and pressure outside school has increased and is increasing rapidly, making excessive demands, and needing a reserve of strength to meet them. Young growth throughout the whole realm of nature demands time to get nourished, seasons of rest, space to grow in, protection from agents of destruction, and for the proper growth into fruitfulness of the human plant we need to place barriers round it in earlier years to guard it from all destructive pressure, just as the careful forester puts a railing round a young forest tree—no railing no tree, in many cases.

Girls should have more leisure and time for self-development.

190. "2. There is urgent need for more time for subjects of supreme importance which in the near past have not, in our opinion, received the attention which present-day needs require that they should now at any rate receive. I have indicated these subjects earlier; I will repeat what, in my opinion, some of them are: (*a*) the cultivation of the sense and love of beauty; (*b*) the more complete training in the manifold ways of expressing that which needs to be expressed; (*c*) and especially definite preparation of girls to fulfil their duties towards the home. the community, and the state.

More time should be allowed for subjects of supreme importance to girls

3. There is need to find time in the day, not necessarily in the time table, for many things which tend to build up character in the way in which we wish to see it built up. The girls need time for reading good literature . . . . ; for being out of doors and for getting to beautiful places; for social intercourse with one another, for some kind of philanthropic work, and for thinking about those less fortunate than themselves; for occasionally listening to good music and seeing good pictures and beautiful buildings. . . . .

"I think the school hours, including preparation, should either be short enough to allow of the girls having some real leisure and quiet in their days, in which they can learn to manage their own time, and to read and follow some interests of their own not on the time table; . . . . . But somehow or other it seems as if more peace and quiet must be arranged for, and I suppose we are all agreed that every girl till she is eighteen should have at least nine hours in her bed, and should not work up to bedtime." If this be so in a cold and bracing climate like that of England how much more necessary it must be in the hot enervating climate like ours?

191. In a *Memorandum* drawn up *by the Sub-Committee of the Association of Head Mistresses*, in support of their preference of schools of Class B "where the regular school session is held in the morning only, five days a week, and is of some four hours in length, with one or two breaks for physical training and recreation", they state: "but, speaking as educational experts, with a wide experience and professional knowledge, which entitle our opinion to respect, we are satisfied that the balance of advantage lies with the arrangements at present obtaining in the schools of class B. . . . . The system we support is indeed the product of experience; . . . . . and the present generation of head mistresses, many of whom have themselves lived under it as pupils, are strongly convinced of its value. Among the reasons for this conviction may be given the following:

Enough time should be left to school girls for home duties.

1. *The Claims of the Home.*—The high school ideal has always been the combination of home and school life. The girls' day is apportioned so that room be left for social and domestic duties and the study of music. The afternoon is left free for these purpose.

. . . . . .

III. *The Health of Girls during the Period of School Life.*—The paramount importance to the community of physical health and vigour in those who are to be the mothers of the next generation will, in our opinion, necessitate recognition of the fact that girls should not be expected to do as much work as boys, or to spend such long hours in the schoolroom."

192. Then in view of woman's special function as home-maker there is need for making provision in girls' education for training in social duties and accomplishments which make the home a place of peace, rest, joy, beauty and spiritual inspiration. For this purpose a general love of beauty must be trained. Miss Douglas in her paper mentioned above thus explains what this training should be: "By the training of the love of beauty I do not mean the training given by the music and drawing lessons only, though I believe every girl can be trained to admire and delight in good music and good pictures, and for the average girl that is what we should hope she would gain through her music and drawing lessons. Side by side with the acquisition of any degree of skill in playing an instrument or in drawing, and in some cases in the place of further performance, where the capacity to perform is very weak, there should be an opportunity for the acquisition of the power of observing and admiring, the attitude of listening and wondering, the capacity to be influenced by beautiful things."

Training in social duties and accomplishments.

Capacity for appreciating good music and beautiful things should be cultivated.

193. Miss Douglas also recommends a training in the power of expression. She says: "By the training in powers of expression I mean that every girl should be taught to express well that which it is desirable that she should express. We teachers cannot be sure that we have taught a girl anything, unless she has so made it her own that she can express it, i.e. give it back again as it were in her own way; e. g. we try to teach them to dress well and suitably, and one glance at the trim and slovenly girl will tell us whether our lessons in this respect have been so learnt that the girl can express herself in the matter of dress. So with walking and holding herself well, so with speaking and reading aloud, so with writing, so with small actions as pulling a blind up and down straight, and opening and shutting a door—who does not know the child who never really shuts

Training for expressing all that has to be expressed in the best possible manner.

the door but lets it burst open again—so with manners, children have kind hearts, but their manners must express this fact."

Great importance of training in homecraft and duties towards the home.

194. But even more important than the training in the love of beauty and the powers of expression is the training in homecraft and duties towards the home. On this subject Miss Douglas says: "We must find time to teach every girl the lessons that will help her to fulfil her functions towards the home and the State. . . . . before a girl leaves school she should have definite teaching in domestic arts, and also sound and inspiring instruction on the claims which home life will make upon her, and on the claims which the community and the State will make upon her . . . . . and I would plead that every girl at some time or other in her school course should have lessons on cooking and needlework, housewifery and the common-sense laws of health. For the girl who is to have a home of her own they are of paramount importance, and they are hardly less important for a woman who may spend all her life in some professional work, for her time and nerves and health will be saved by a sound knowledge of these necessary ingredients in the art of living our common human life. Besides the administrative side of family life which is represented by what are called home arts, much can be done at school by reading and talks, to make the natural thought about home turn to high aims and the formation of ideas as to the share every woman can have in infusing the best spirit into family life."

195. Miss Burstall, in the "*English High Schools for Girls*" mentioned above, among the reasons which she gives for the fact that it is now considered both necessary and desirable to include the domestic arts in the curriculum of a secondary school for girls, says that the chief reason is the fact that the school has now claimed more and more of the girls' time and energy, and left less for the home, which debars them from the opportunities which girls formerly had of learning and practising domestic arts and duties at home.

The reason for including domestic arts in the curriculum of girls' schools.

196. In her paper on "*Home Arts*", in the "*Public Schools for Girls*", Margarat A. Gilliland, Head Mistress of the Haberdashers' Aske's Girls' School, London says: "In recent years there has

been a widespread movement to bring the education of our girls into relation with their work as home makers. The old 'blue-stocking' type, who prided herself on not knowing how to sew and mend, and who thought cooking menial, and beneath her, no longer appeals to any one. The ideal is developing, and we are learning to regard with pity any one, girl or woman, who is helpless in a home. But at the same time we no longer share the conception of a woman's whole duty held by our grandmothers. We do not applaud the mother or daughter who spends long hours in the kitchen, or who revels in turning the whole house upside down and inside out in that most bewildering and least methodical of all human inconveniences—the spring cleaning. We have come to see that method and system are better than rule of thumb and guesswork, that housekeeping is as much a science as an art, and that in it, as in all other departments of life, it is brain that tells. We want our girls to grow up into sensible, methodical, practical women, able to direct intelligently and sympathetically the manifold activities of the home—ready themselves to lend a hand if the call comes—and imbued with a deep sense of the worth and dignity of all true work, whether it be scrubbing a floor or construing a crabbed Greek chorus. With this change of ideal there has entered into many of our schools an effort to equip girls for such work. . . . . .

The old 'blue-stocking' type of girls no longer appeals to any one.

The old method of housekeeping to be replaced by one based on method and system.

197. "Regarded from the point of view of instruction in home arts, secondary schools for girls fall roughly into four main groups . . . . . (*a*) Some neglect the subject altogether, ... (*b*) A section, unfortunately a fairly considerable one, look upon home arts as the Cinderella of the educational family . . . . . (*c*) An increasing and a very important section carry out a very comprehensive and scientific scheme of work as a post-school course, to be taken, either after the girl leaves school, or when she reaches the age of seventeen . . . . . (*d*) a few schools regard the due and reasonable training of every girl in the duties and needs of home life as one of their gravest and most sacred responsibilities. In these schools, each girl, clever or average, rich or poor, goes through a course of needle work, cookery, laundry, hygiene, dressmaking and household accounts.

The best of girls' schools regard training in the duties of home life a sacred responsibility.

198. "It will perhaps be useful to take these various groups, and give schemes typical of each. (*a*) and (*b*) need little comment. It is true we want our girls to know the joys of real scholarship : to feel the exaltation of seeing their way through a stiff piece of mathematical work, to hear the haunting pathos of Virgil's verse, to see the clash and clangour of human emotion, its laughter and its tears, in our great dramatists. We want them to catch the patient spirit of self-sacrifice and dogged perseverence that must characterize true learning, but we must never forget that they are to be women first and scholars afterwards; dutiful daughters and wise, sympathetic mothers, not only college lecturers and high school mistresses. Therefore we cannot regard home arts as outside the aim of the school. Schools that omit all instruction in the preparation for home life, or who, worse still, treat such preparation with hurtful contempt, may, and do, produce fine scholars. But they are doing very little to help our national life, because they are doing nothing to make our girls builders of home and makers of men. It is worse than useless to expect a girl to get systematic training at home in housekeeping, when you keep her at school each morning from 9-15 to 1-15, expect her to play games, take gymnasium, drawing, and probably music in the afternoon, and give her sufficient homework to keep her busy all the evening. In most cases I believe such girls grow up with practically no share in the home life, and with no real knowledge of the principles of cookery and housekeeping generally, exiles from all the sweet joys and varied interests of their own home circle . . . .

We want our girls to be truly cultured scholars but we want them even more to be builders of home and makers of men.

199. "The value of some such scheme of home arts cannot be overestimated. At our peril we omit it in our schemes of work. It claims a place on intellectual, on physical, and on moral grounds: intellectual because it is a means of training in scientific method: physical since it practises in the due co-ordination of hand and head: moral because it brings into practical prominence the claims of the home, and dignifies the daily round and common task of household duties. In these days of disintegration of homes, and in face of the undoubted tendency of daughters to drift away from their mothers' interests, it is something to give the girl a zest for the activities of home and a sense of the dignity and intellectual worth

The value of home arts on physical, intellectual and moral grounds.

of home arts. Many a mother and daughter have been brought into a closer and more sympathetic understanding during the difficult period of the girls' young life by this community of interest in the household round.

200. "To do this is surely supremely worth while, and the home-arts course does this, and more. It is really a preparation for life. Our girls are to be scholars, but they are daughters first; and even the woman destined for professional life and a place in the world's fighting line will some day surely be the better for such training; while if the intimate personal call comes to her to be the guiding spirit of some happy home, she will answer the more faithfully because of her previous school training in home arts. Her husband will find in her not only the merely intellectual companion, not certainly the overworked, harassed housekeeper so familiar to many of us, worried into premature and unlovely middle age by the multitude of unmethodized duties that crowd upon her, but the cultured and cheerful comrade of his life, the gracious and quiet ruler of a home in which things go with that ordered smoothness which is the surest sign of disciplined efficiency, and the sympathetic and understanding partner of the hopes and ambitions which animate him in his work in the great world."

Our object should be to prepare girls to be cultured and cheerful comrades of their husbands and gracious and quiet rulers of homes.

201. Then as to the most important part of their education, the subject has been fully dealt with in the section on moral and religious education of this Annex. One quotation from Miss Douglas' paper mentioned above will suffice here. She says: "We must next consider how best we can help to educate the spiritual part of the child's nature—the will and the affections. We desire to see growing in the child a sense of responsibility, meaning thereby a readiness to respond to the calls which belong to the higher side of human nature. As the eye responds to light and the ear to sound, so the human heart should be touched, and the human will fired by legitimate and natural correspondences, and the result of this correspondence in the case of the heart will be sympathy and in the case of the will, service. It is perhaps especially difficult to treat this third region of a child's nature as if it stood alone, and it would be both unscientific and undesirable to do so. These highest functions are highest not only because they should control

The most important part of their education—that of the spiritual part of their nature.

The heart should be touched with sympathy and the will fired for service.

the lower functions, but because they are capable of absorbing into themselves all that is best in the whole complex human being. This fact gives to our task at this point its supreme dignity and importance, its evident difficulty, and its boundless opportunity. There is literally nothing that belongs to physical and mental education that does not impinge upon this other region where the will and the affections are at work; there is nothing in the whole of everyday life and school existence that does not bear for good or for evil upon the very spirit and heart and kernel of the child's being. Therefore it is not only the Bible lesson or the lesson on Christian ethics; it is not only the school prayers and the reverently kept Sunday; not only the Confirmation and other devotional classes; not only the introduction to the elder girls of Thomas à Kempis, John Bunyan, John Keble, St. Francis of Assisi, or the works of Dr. Gore or Dr. Dale, that will kindle a right enthusiasm, that will touch their truest imagination, that will purify their desires, and fortify their wills; everything that belongs to their school-life may assist in developing their highest and best qualities. But for the growth of the very best and choicest flower, in order that it may bring forth the sweetest and richest fruit, there must be time to take care as to every detail that will affect its proper and natural growth. There must be time for the gardeners to do their part, and space and air and dew and sunshine for the plant."

Everything appertaining to school life should subserve this supreme aim of education.

202. The important question of instructing the young in regard to sex has recently received much attention. The best authorities now recommend a frank and straightforward treatment of the subject. They consider that the subject of sex hygiene is not more indelicate and inappropriate as a topic of instruction than is any other that relates to the vital affairs of the young people. In the excellent American book, "*Training the Girl*" by William A. McKeever, Professor of Child Welfare in the University of Kansas, the author says: "The sex life of the boy or girl is one of the most beautiful and significant aspects of the young inherent nature. It may be said that the growing girl will rank high or low in her future career largely in proportion as she learns how to make the right use of that great flood of mental and physical energy which has its origin in sex. But instinct is blind. The growing child is instinctively hungry for food and drink, but he

Instruction in sex hygiene.

nherits no knowledge of how to satisfy these cravings in the interest of his well-being. So with the sex instinct. It is a passion blind as to the accompaniment of any inherent knowledge of how to make the best use of its nature.

"A Part of the Schooling.

"Modern expert judgment inclines to the decision that instruction in reference to the sex life is simply a part of the whole course of training now required for the young. Doubtless this position is the correct one. The sex training will be given most adequately in the same manner as in the case of the play training, the work training, and the book training. That is, all those concerned with the education of the child must participate in the instruction. The home, the school, and many other institutions, may be reasonably expected to be called upon in turn to offer some assistance in the accomplishment of this important undertaking. . . . . .

Instruction in reference to sex life should be part of the school course.

203. "The goal to be worked for in teaching sex-hygiene, is to instil in the minds of the hearers the right attitude towards the subject. The problem before the teacher, therefore, is twofold: first to disassociate sex from its sordid aspects; and secondly to interpret life on its higher side. The first is biological, the second ethical. In other words the old association—of connecting sex with the coarse story, the vulgar joke, and the perversions from the normal—must be displaced by a new association, with the wonders of nature working in a wholesome way. Then this new association must be related to human life and conduct."

204. In "*Moral Instruction and Training in Schools*" edited by Professor Sadler, Miss Wells, in her paper mentioned before, says: "In striking contrast to the divergence of opinion expressed on the foregoing questions is the general agreement in desire that all girls should receive definite instruction as to the fundamental facts of life and the laws which govern their own physical nature. . . . . As to the ideal way of giving the definite instruction required there are hardly two opinions. All believe that it is the duty of mothers to implant the first knowledge in early childhood, in answer to the first question and in connection with what the child knows or can be told of the laws of life in flowers and living things. The way would

The ideal way of giving definite instruction as to the fundamental facts of life.

thus be prepared for simple, practical teaching at a later stage as to the right care of the body. Such teaching, it is felt, should as far as possible be positive. Warning has been known to convey suggestion, and a simple, natural and reverent attitude towards life is the best safeguard against morbid thoughts.

205. "The further question as to how the ideal can be realised in actual practice is one of extraordinary difficulty. Some mothers plead their inability to undertake this duty, others have done harm by giving knowledge in the wrong way. Strong objections are felt by experienced women to direct, collective teaching on these subjects in schools. Even in the same family the mother's teaching requires adaptation to individuals.

How to realise the ideal in actual practice.

. . . . . .

"Nevertheless the question presses for answer from the schools, for in them the mothers of the next generation are being educated. In all the schools visited great importance is attached to such botanical, biological or physiological lessons as give girls material for knowledge, though they may not draw inferences at the time; . . . . . but the desire that girls should have clear teaching on questions which most intimately concern them, though it arises from anxiety to prevent evil, gains force from perception of the truth that the moral education of girls, and especially that training in self-control which these secondary schools endeavour to give, should rest on the sure basis of self-knowledge and self-reverence."

206. This task so important and at the same time so delicate and difficult should be entrusted to none but those who from their knowledge of and experience in this particular branch of subject, their tactfulness in giving such instruction and their character high enough to spontaneously evoke the pupils' respect, reverence and love for them, are competent to perform it satisfactorily. Otherwise, if entrusted to incapable hands, it is likely to do more harm than good.

207. Along with instruction in sex matters instruction for motherhood should form an important part of every girl's education. On this subject Dr. Kerschensteiner, in his "*The Schools and the Nation*" mentioned previously, says: "For a long time, before I undertook the direction of the Munich schools, I felt strongly that this

Instruction for motherhood should form an important part of every girl's education.

(the educational duties of the mother) is a fundamental requirement of our whole public education of women, and one which is being neglected in an absolutely incredible manner. At the beginning of the nineties I had occasion to quote the words of Herbert Spencer in his book on education (Education: Intellectual, Moral and Physical,) which are so impressive that I cannot refrain from reproducing them here. "If by some strange chance," he says, "not a vestige of us descended to the remote future save a pile of our school books or some college examination papers we may imagine how puzzled an antiquary of the period would be on finding in them no sign that the learners were ever likely to be parents. 'This must have been the curriculum for their celebates', we may imagine him concluding, 'I perceive here an elaborate preparation for many things . . . . . but I find no reference whatever to the bringing up of children. They could not have been so absurd as to omit all training for this gravest of responsibilities. Evidently, then, this was the school course of one of their monastic orders." I have no doubt that the difficulty of the subject is the main cause of the failure to introduce it generally into our girls' schools, a difficulty which we in particular find so great because as I have already mentioned we Germans are always inclined to put teaching before the practice to which we are later forced. . . . . This method is quite a practical one, as is shown by our schools in Munich, and it is a great pleasure to be able to say that one of our teachers has worked it out so thoroughly that we have obtained most satisfactory results."

Pre-vocational training, after the completion of the general course, essential.

208. Preparation for complete living includes preparing the individual for the efficient performance of his or her function in society. The necessity of a further course of about two years for a special preparation for vocational training on lines similar to those recommended for boys in the Committee's Report, is therefore obvious. In devising the curricula for this course the important question, what is the vocation of woman or what vocations are suitable for her, demands very careful consideration.

Ellen Key on the chief function of woman.

209. The special or chief function of woman is generally that of motherhood. The famous and much discussed Swedish authoress, Ellen Key, whose works on the woman question are well-known throughout the civilised

world, is a staunch feminist and upholder and advocate of woman's rights, and holds very advanced and emphatic views about giving perfect freedom to woman in every sphere of life and adequate opportunities for free human development to the same extent that man possesses such opportunities. And yet even she considers the home as the proper sphere of a woman's life work and her most important work the bearing and rearing of children. She clearly demonstrates that the idea commonly prevalent that *equal rights* for the sexes must mean also *equal functions*, that the development of women's powers involves also their application in the same spheres of activity in which man is engaged, and that *equality* of the sexes implies *sameness* of the sexes, is entirely erroneous, and she maintains and shows that wifehood and motherhood demand no sacrifice of personality.

Home the proper sphere of a woman's life-work, and bearing and rearing children her most important work and most exalted task.

210. In one of her books, "*The Woman Movement*" she says: "The development of the mother instinct into motherliness is one of the greatest achievements in the progress of culture, a development by which the maternal functions have continually become more complex and differentiated. Already in the case of the higher animals maternity involves much more than the mere act of giving birth; an animal not only faces death for her young, she gives them also a training which often indicates power of judgment. A cat, for instance, which sought in vain to prevent her kitten from entering the water and which finally threw the kitten in and then pulled it out, thus obtaining the desired result of her pedagogy, had not, as have so many modern mothers, read Spencer, but could, nevertheless, put many of these mothers to shame. Even the initial maternal functions, nursing and physical care, involve a culture of the spiritual life of the mother, not only through an increase in tenderness, but also in observation, discrimination, judgment, self-control; a woman's character often develops more in a month during which she is occupied with the care of children, than in years of professional work. Mother love and the reciprocal love which it awakens in the child, not only exercise the first deep influence upon the individual's life of feeling, but this love is *the first form of the law of mutual help—it is the root of altruism, the cotyledon of a now widely ramified tree of 'social instincts'*.

Maternal functions involve a culture of the spiritual life of the mother.

211. "Although woman through the mere *physical* functions of motherhood makes a great social contribution, the importance of her contribution is greatly enhanced if one also takes into consideration her *spiritual* nature. And notwithstanding the fact that fatherhood has also, to a certain degree, developed in man the qualities of tenderness, watchfulness, patience, yet the enormous predominance of woman's *physical* share in parenthood, in comparison with man's, is in itself enough to create, in course of time, the intimate connection which still exists to-day between mother and child, as well as the difference between the personality of woman and man. The physical functions of motherhood were the fundamental reasons for the earliest division of labour. And this division of labour, the aim of which, next to self-preservation, was for both sexes the protection of posterity, augmented and strengthened the qualities which each sex employed for its special functions. All human qualities lie latent in each. But they have been so specialised by this division of labour, or, on the other hand, suppressed by it, that they now appear in varying proportions: in woman a careful, managing, supervising, life-guarding, inward-directed sense of love; in man courage, desire for action, force of will, power of thought, an activity subduing nature and life, became the distinguishing characteristics; and fatherhood became psychologically, as it is physiologically, something different from motherhood. Even if culture continues to efface the sharp lines of demarcation, so that it becomes more and more impossible to generalise about 'woman' and 'man', and increasingly more necessary for each and every woman to solve the 'woman question' individually, yet from the point of view of the race, the *division of labour must on the whole remain the same as that which hitherto existed*, if the higher development of mankind shall continue in uninterrupted advance to more perfect forms. It is necessary for *these higher ends of culture* that woman *in an ever more perfect manner shall fulfil what has hitherto been her most exalted task*: the bearing and rearing of the new generation. . . . . .

The division of labour evolved by the physical functions of motherhood has been the means of specialising the distinguishing characteristics of woman and man.

The division of labour between man's and woman's function in life will always be the same as now.

212. "The modern developed mother feels with every breath a grateful joy in that she lives the most perfect life when she can

contribute her developed human powers, her liberated human personality, to the establishment of a home and to the vocation of motherhood. These functions conceived and understood as social, in the embracing sense in which the word is now used, give the new mother a richer opportunity to exercise her entire personality than she could find in modern commercial work. In one such occupation she must suppress either the intellectual or the emotional side of her nature; in another the life either of the imagination or of the will. In domestic duties, on the contrary, these powers of the soul can work in unison. This is undoubtedly the deepest reason why, taken as a whole, women have become more harmonious, and men stronger in any special crisis, women more soulful, men more gifted. On this account men offer their great sacrifice more readily for an idea, or for the accomplishment of a work; women for persons closely connected with them."

The establishment of a home and the vocation of motherhood give a richer opportunity to woman for the perfecting of her personality than other occupations.

In domestic duties both the intellectual and emotional side of her nature work in unison.

213. In "*Training the Girl*", in the chapter on Preparing the Girl for Motherhood, Professor McKeever says: "So with woman. The centre of her life is likewise her sex nature, and the sublimest instinct within her being a yearning for motherhood. . . . . Of all the crushing and soul-destroying practices, to which mankind is subjected, there is nothing more cruel than the enforced starvation of the instinctive longing of the natural woman for motherhood. . . . . It is our contention, therefore, that the very deepest concern of any worthy parent regarding his normal girl child should be exercised in the direction of seeing that this daughter develop into a well-rounded woman, and that she be given every possible advantage for securing a worthy life companion and for becoming the mother of happy children of her own. Here we have the crowning ambition and joy of all human existence; namely, to bring good children into the world; to feel the touch of baby hands and of the delicate cheek against the breast; to enjoy the noisy play and prattle; to care for the little ones in their childhood ailments and misfortunes; to watch over them while they eat and sleep and grow; to sacrifice for them in many, many ways; to see them develop into mature men and women;

The enforced starvation of the instinct of motherhood, a soul-destroying practice.

To bring good children into the world and rear and train them for their life's function ought to be the crowning ambition and joy of motherhood.

and finally to advise and counsel with them as they eagerly seek out a place of their own in the world Why, this is all a very glorious thing, and certainly it must in nearly all cases lie along the pathway of the life that is triumphant. . . . . Parents of America, can it not be said that of all the problems which confront us relative to the career of our daughters, the one just now characterised is the greatest? . . . . . Let us therefore turn earnestly and even reverently to this supreme task of preparing our girls for a happy maternity."

214. The eminent German educationalist, Dr. Kerschensteiner Director of Education in Munich, also considers home-making as the natural vocation of woman. In "*The Schools and the Nation*," he says: "Family life is not only essential for the school, it is in itself a school for a great number of important, perhaps the most important civic virtues. It is the first and best forcing-house for those social virtues without which no prosperous civic life is possible. The general love of humanity is only the extension of a feeling engendered within the family. It is the family, too, which shapes our inborn egoism into its most natural and permanent form, and brings the altruistic impulses to activity . . . . . .

Family life the best nursery for social virtues.

215. "If this is the case; if on the one hand the family is the first and most important nursery of social virtues; if half of all the adult women in the Empire are called to protect and to minister to the duties of this first and original form of society, for which they are obviously destined by their natural characteristics; while on the other hand the enormously increased difficulty of the struggle for existence in our days renders the fulfilment of the duty much more onerous, or at any rate calls for an increased effort and a more profound insight into its nature—if all these things are true, what educational policy must we deduce from them? There is only one answer to this question: *provision for the education and training for their natural vocation is a most urgent duty of the State, and of all concerned in the education of girls.* This demand is so important that no curriculum should remain unaffected by it, whether in the higher schools or in the special trade and industrial schools for girls. This need not mean the exclusion of that other claim—for a trade or literary education such as may enable a girl to earn her own living."

In the education of girls the provision for training for their natural vocation is a most urgent duty.

216. I cannot resist the temptation of quoting one passage here from Ellen Key's "*The Woman Movement*" for the benefit of my younger brothers in whom a tendency is now gaining ground of considering the free and irresponsible life of bachelorhood desirable. She says: "Many of these women (who earn their whole livelihood) would wish nothing better than to enjoy the warmth of 'the domestic hearth' to which men in theory relegate them; but since no man offers this warmth, they must at least be allowed to procure fuel for their lonely hearth fire. When men declare that 'the only duty which has life value for a woman is to be man's helpmeet,' then they ought not to forget that this task is more and more rarely assigned to a woman, because men prefer to do without her aid and even find a richer life in bachelorhood than in marriage."

The regrettable tendency in our young men towards irresponsible bachelorhood.

217. At an interview granted to the *Times* correspondent, at his 90th birthday, in October, 1920, Mr. Frederic Harrison said: "I have been all my life a resolute opponent not only of the accession of women to political responsibility, but of all forms of the assimilation of women's activity to that of men. I adhere to everything I have ever said of this. Are women, now that they have equal votes, doing anything to check the sacrifice of family, the degradation of marriage? They now struggle to be B.A.'s, to deluge the Press with short stories, to thrust men from the clerks' room. The true task of woman is to moralise and spiritualise the world of man, to bear, train, and humanise the coming generation. Is not that task sacred enough for the vainest girl?"

The true task of woman is to moralise and spiritualise the world of man.

218. Unfortunately in this matter also there is a tendency apparent at present on the part of our girls to copy the example of the emancipated women of the West in wanting to live an independent life or to compete with men in all their spheres of work, believing that only thus could they properly develop their personality, and some of the best of our girls most fitted by their intelligence and character to bear, train and humanise the coming generation, consequently hanker after University degrees and professions and vocations in which men find their sphere of work, in preference to married home life and the sacred and noble function of motherhood.

The tendency among some of our best girls to hanker after man's spheres of work in preference to married home life.

219. In assigning the functions of home-making and motherhood to woman the question of her economic independence cannot be ignored. This is a very important and difficult problem to solve and though some of the best thinkers of the day have suggested various means of solving this difficulty none of them appear satisfactory and practicable. This question important as it is, however, is beyond the scope of the subject we are dealing with in this note.

The important and difficult question of the economic independence of woman.

220. Accepting, therefore, conditions as they exist at present the chief vocation of the majority of our girls would or should be home-making and motherhood. One of the courses of the elective system at the end of the general course of education should consequently provide for a preparation for that vocation by means of a more advanced and thorough course of home-craft—theoretical and practical—including housewifery (domestic economy and domestic science), cookery, needlework, dressmaking, laundry, hygiene, etc. But the ideal to aim at in educating our girls should be not merely to make them efficient house-makers or even home-makers, but also cultured and useful members of society and the community. With that object side by side with this vocational training, liberal education through humanities, science, and artistic, moral and religious education should be continued further. In doing this we should see that "in all that we teach them through books, music, drawing, and nature, we need first and foremost to teach them in such a way as to make them want to go on for themselves afterwards, along the lines which they have learnt to love. The examination element must be kept as much out of sight as possible, and both the teacher and the pupil must be given time in which to enjoy the work for its own sake, and the pupil must be allowed some voice in the choice of her reading and work during the last part of her school life. If the end of school days and the going home are looked upon as a relief from a burden of study which has been unwillingly borne, then manifestly the school has been a failure. If, on the other hand, when the time comes to leave school, the girl has only begun to want to go on for herself, and is hungry to know more and eager to do better, then the school has won a triumph whether the girl has passed any public examination or not. This girl

Provision should be made in the course of girls' education for a thorough preparation in home craft.

Our ideal should be to educate girls not merely to be efficient home-makers but also to be cultured and useful members of society.

has a spring of life and capacity in her which will be a source of joy and power to herself, and which will be passed on from her to others endlessly.

221. "*Service*—During the last part of school-life the idea of definitely serving her generation in some way or another should be kept before the mind of the girl who is going to live at home, and join what is called the leisured classes.

The idea of service both in the home and beyond it to be inculcated.

"(*a*) *Service in the Home*—She should have ideals of home life clearly in view, ideals as to family life, ideals as to hospitality, ideals as to manners, ideals as to everything which makes for the truest and best form of home. She should no doubt also have sound ideas as to domestic science and some working knowledge as to how to carry them out.

"(*b*) *Service beyond the Home*—A fundamental natural desire with all young people is for contact with life, and when a girl leaves school she often seeks for this only in the hockey field or at golf or in getting up dances and theatricals. If we could induce her also to seek for it in the real drama of life, if we could help her to understand something of the great social problems affecting lives very different from her own, then her own bit of society, together with all the joys and interests connected with it, would the more readily fall into its right place, and would be likely to be permeated with the right spirit; true hospitality would emerge again and a natural and wholly kindly spirit, and artificiality and vulgarity would begin to hide their heads.

222. "I think much might be done whilst girls are still at school to help them to understand something of the great social problems, and to give them a hope of some day helping to solve them. . . . . . We could point out that social evils are to be remedied by a patient study and understanding of them, and by personal individual handling of personal individual needs. We can make girls understand the fundamental truth that a man is only enriched in so far as his sphere of interest is enlarged. Whether a girl on leaving school desires to qualify herself thoroughly for work of this kind or not, she should not be allowed to escape the conviction that she ought to read and think about these things. She must be saved from doing harm when she tries to help her poorer neighbours

Girls should be trained to understand and help in the solving of the social problems of the day.

she must be put upon the right track; she must be taught how to escape from despair on the one hand, and from idleness on the other, by learning the truth that the wisely directed efforts of one individual are bound to count sooner or later towards the good of the whole community." (Miss M. A. Douglas.)

223. The vocational training outlined above cannot, however, be called complete unless it provides for the needs of those who may, from some cause or other, find themselves under the necessity of earning their own living, and technical instruction in some suitable art or industry has, therefore, to be included in the course, or an alternative course for this special branch of training has to be provided for. On this point Miss Burstall says: "The task of schools is however made much more difficult at present by the fact that the normal lot of the wife and mother, economically independent of the necessity to earn a living, is not the lot of all our girls. Many, under modern conditions, must work for bread; many others wish before they marry to work for bread and butter rather than waste their days waiting; many will never marry, and must find work to do outside home. . . . . Thus, besides the *human* and the *social* aim in a girls education, the *professional* must at present be considered. How to combine all these is the arduous task of those who are to-day responsible for the aims and the conduct of the girls' high schools."

Girls need training in some suitable art or industry to enable them to earn their living in case of necessity.

The difficult task of combining the human, the socia and the professional aim in girls' education.

224. On the same point Professor McKeever says: "However this task of twofold training for our growing daughters is the one that actually confronts us. We may not be pleased with the situation. We may even complain heavily of the cruelties of custom for imposing a double burden upon the shoulders of women. But complaining will effect no changes in the present order of things. The duty of training the ordinary girl for two vocations confronts us, and needs to be met courageously. A simple statement of the duty of the ordinary parent in the matter of training the ordinary daughter for success in life is this: First to give that girl every possible advantage of training and discipline suitable as a preparation for home making; and second, to give her the same degree of preparation for independent self-support."

225. This question of the technical education of girls again presents a problem bristling with difficulties and requires very careful consideration. In deciding about the vocations suitable for women as a means of self-support we must take warning by what has happened in Western countries in this matter. The employment of girls in shops, offices, etc., has not produced results as should induce us to copy their example. We should at least at present confine our efforts at training girls for such arts and industries as could be practised at home or in specially organised industrial homes, and for such other vocations as are free from objectionable features, such as those of sewing and knitting, dress-making, millinery, embroidery and fancy work, painting, cane-work, toy-making, confectionery, book-binding, ornamental leather and metal work, fret work in wood, house-keeper, nurse, governess, school teacher, music teacher, florist, poultry-keeping, dairying, vegetable and fruit gardening, bee-keeping, etc. Training in any one or more of these arts and industries, according to the girl's aptitude, native ability and circumstances, would answer the purpose until the question of the economical independence of women is satisfactorily solved.

Vocational training of girls for self support a difficult problem.

Arts and industries suitable for the self-support of women.

226. With such an all round training there is no reason why, after attending to their chief vocation—home-making—women should not, in their leisure time, take an interest and, if possible, some part in the wider work of the community and the city, and in public movements generally, if they are so inclined, just as some men do after attending to their own business.

227. All this, however, would still leave the needs of a particular class of girls unprovided for. There will generally always be some girls, forming a very small percentage, who from exceptional ability and talents, and special aptitude and inclination for some particular profession or art not in the line of woman's normal work, may desire to proceed to the University to qualify themselves for that special work. One of the alternative courses of the selective system, at the end of the general course of

Provision to be made in the course for the needs of girls of exceptional ability and talents and special aptitude, to proceed to the University.

education should, therefore, provide for the needs of such girls by preparing them for the University entrance examination. The professions most suitable for such girls in which their abilities and talents could be utilised to the best advantage to all concerned, are those of the teacher and the doctor, noblest of tasks and most akin to motherhood. Some of them may also find scope for their talents in journalistic work and authorship through which they may not only earn their living, if necessary, but at the same time exercise an uplifting, ennobling influence upon man by their characteristic spiritual qualities that have been so strongly developed in practising the maternal function for ages past. What better work can the most talented of women desire?

The noble professions of teacher, doctor and author should afford ample scope for the most talented of girls.

228. Having done all this let us await in hope and confidence for the day when, in Ellen Key's words in the concluding chapter of "*The Younger Generation*," "In a society in which, since the conditions of existence were secured, the aim was the creation not of capital but of culture, it would be possible to use all means for developing individuality—if it was seen to be threatened by levelling—and to use them as zealously as the education of home, school and society is now used to extinguish individuality.

229. "When the wild competitive struggle for existence no longer snatches the women from home, the majority will once more find a field of work there. In a society in which every one could freely seek the work that he found most desirable, aptitude alone would draw a distinction between man's and woman's work. We should see all women taking some part in the government of society, and many devoting themselves to public affairs. But most of them would probably find they had work enough in the capacity of wives, mothers and housekeepers. In the last-named case we may expect their work to be simplified, both by a more collective arrangement of labour and by constant improvements, but on the whole it would demand more personal work on the part of all, as there would be no special domestic servants. This does not, however, preclude the possibility of a practical field of work being found for many women in those homes from which the housewife herself was called away by some public employment.

The hope of the day when every one would be free to perform the function which he or she is qualified by aptitude to do.

230. "Most wives and mothers, however, would doubtless regard the realisation of married life and the bringing-up of their children as their great social work, their science and their art. The training of children must by degrees become as different from that of the present day as the latter is from that of the cave-dwellers. The parents at home, masters and mistresses at school, would all work together in finding out and developing individual aptitudes, when once it had been seen that the present school system is their death, not their development. . . . . .

Married life and rearing of children would be regarded as the great social work and the science and art of women.

231. "Besides all the possibilities here alluded to of a richer individual cultivation in altered conditions, there is that of enhancing our enjoyment of life by developing our fellow-feeling. Hereby, too, a prospect is opened up that our own enjoyment of life may be infinitely increased through sympathy with others' perceptions of life a sympathy which is continually deadened by the present labour system based entirely on egoism and competition. This great and rich fellow-feeling is something quite different from the pity which Nietzche—though unjustly—asserts to be the mark of the slavish soul. We find this great fellow-feeling in the real heroes of humanity, who in some form or other have all been helpers of the weak. They have possessed both the individual and the social will, both originality and universality; they have been at the same time realists and idealists, lovers of liberty and philanthropists, or in a word, incarnate prophesies of the final harmony of humanity, shining proofs of its boundless possibilities of perfection." May the hope of this final harmony be fulfilled in, and shed its glory over, the age of the next generation!

To develop fellow-feeling and sympathy towards all and to be helpers of the weak.

ROYAL ASIATIC SOCIETY LIBRARY OF THE BOMBAY BRANCH OF THE

V. BOARDING-SCHOOL EDUCATION.

The prevalent wrong idea about boarding schools being necessary for all children generally.

232. An idea that it is only in boarding schools that children could be properly educated has been prevalent among Parsee teachers, parents and the community generally for some years past. This idea of the efficacy and superiority of boarding-school education has been taken up by our people without careful consideration or thought, from the prestige acquired by the Public Schools of England.

Boarding schools have their advantages but they are not free from serious disadvantages as well.

233. There is no doubt that boarding schools have certain advantages, and are a necessity in certain special cases. But like all human institutions they have their disadvantages as well, and before deciding about the necessity of such schools for all Parsee children generally it is well to consider the question very carefully, in all its bearings.

The other side of the shield.

234. So much has been said and written about the advantages of boarding-school education that I need not deal with that aspect of the question. What I, therefore, intend doing under this head is to present the other side of the shield for consideration by teachers and parents and all those who are interested in the question.

Relative merits of boarding and day schools discussed by Dr. Gray.

The relative merits of boarding-schools and day-schools have been fully discussed in "*The Public Schools and the Empire*," 1913, by H. B. Gray, D. D., who has had a wide and varied experience of education in England, as Exhibitioner of Winchester College; Scholar of Queen's College, Oxford; Assistant Master at Westminster School; Head Master of Louth Grammar School; Chairman of the Council, Warden and Head Master of Bradfield College; Member of the Mosley Education Commission to the United States, President of the Educational Science Section of the British Association, etc.

235. Speaking about the general growing discontent of the public-school system of education in England, Dr. Gray says: "No candid person, whether practical school master or theoretical educationist, who has for the last thirty or forty years been in touch with the popular, and particularly with the parental pulse, can fail to admit

that there is a deep-rooted and growing uneasiness (in spite of reforms from within) with regard to the soundness of the system of public-school education at present conducted in England. Sometimes these misgivings make themselves heard in public criticism through the usual medium of books, magazines, and the Daily Press: but more often they are confined to underground murmurs between parent and parent, or to suggestions and whispers poured into the ear of sympathetic school-masters."

Growing uneasiness in England about the soundness of their public-school education.

236. The author then explains the object of the book in the following words: "His particular and confessed aim has been to confine himself to the investigation of one problem only—though an incalculably important one—of discovering how far the curricula set, and the life led, at our great schools are fitting their *alumni* to become useful and profitable partners in maintaining the integrity of the Empire."

Dr. Gray's aim to investigate how far the curricula set and the life led at public schools fit their *alumni* to become useful citizens

237. He then describes the life led by the boy at the boarding school, thus: "The new boy plunges almost abruptly from the freedom and independence of an ordinary *Saxon* home into an atmosphere of an unbending and *quasi-Norman* feudalism. . . . . When, however, the neophyte enters the portals of the public school, he encounters a new order of things. Life there is entirely subordinated to system. . . . . The freedom to which the young boy has looked forward, and which, when he gets it, he declares himself to be enjoying, exists in name only. In fact, he is a slave of the small republic to which he has been admitted as a member. But of Saxon liberty, as the grown man conceives it, there is none. The boy is free in the sense that the Ancient Athenian was free—free in his shackles, like the tethered horse in the cricket-ground which is free to eat grass within the narrow orbit of his pasture; free within the compass of his city-state, whose bondsman he is. . . . . It may be confidently maintained, then, that there exists no conception of Saxon freedom in a public school. Conduct, that is, his public conduct and manners, down to the minutest detail, are prescribed for the young boy. Every body must, within limits, do what every body

Life at a boarding school described.

Subordination to system.

Freedom exchanged for bondage.

else does. . . . . It will be understood that no criticism is being expressed as to the ethical value or the reverse of this intense clinging to ancient tradition which marks the public-school community. The only point insisted on is that it binds the individual member hand and foot as an immature moral being, and that consequently it is *quoad tenus* hostile to the cultivation of individuality. . . . .

Suppression of individuality and conformation to a type.

In other words, the public-school boy has a tendency to conform to a type. . . . . No wonder that the Trollopes, the Cowpers, the Byrons, and the Shelleys found in these schools no dry land for the sole of their foot to rest on, when they spread their wings away from the safe ark of the home life. . . . . Slaves themselves to feudalistic preconceptions, they (the school masters) entirely subordinate the individual to the system, and, through a meticulous anxiety to carry out traditional discipline to the letter, succeed in stifling, for the time at least, the individuality of the more plastic pupil. . . . . 'Copy what we do, and learn what we tell you' is the injunction which the young soul, with the faculties of self-evolution planted within him, hears on all sides when he enters the precincts of school life. The thinking powers become thereby paralised, but quick rewards are secured by success in the examination-room and by conformity to old customs. No wonder that 'shades of the prison-house begin to close upon the growing boy'. . . . . Restrictive legislation is doubtless necessary to protect society against the inroad of evil-doers: but no laws, however strictly exacted, ever yet produced a great or God-fearing people. A code in which coercive measures predominate does not form an ideal plan of government for the evolution of the adolescent. On the contrary, it suggests the atmosphere rather of a barrack-room or of a prison or asylum. It sets the unbiassed critic thinking whether a system of segregation and aggregation which involves such a code is consistent with a sound evolution of the educative process, or is simply the survival of an unscientific age. . . . . On the one hand, a long continued limitation of environment tends to strengthen the natural disposition of boyhood to imitate and absorb from without rather than to create and evolve from within; and this inclination is still further increased by the compulsion towards conformity exercised on the general life of the

Thinking powers paralised.

The pervading atmosphere that of a barrack room, prison or asylum.

individual boy, as well as by the 'pumping-in' method of instruction usually in vogue."

238. The author then dealing with day schools says: "Signs are not lacking to show that the education given in day schools is rapidly growing in importance and public favour. A notable proof of this is to be found in the fact that, while the numbers of pupils in the boarding schools are either at a stand still, or are actually declining, an increasing number of parents . . . . . are becoming more and more disposed to place their sons where they can enjoy (what they believe to be) all the best elements in the life of a great school, combined with the advantages of an uninterrupted home influence . . . . . It is essential, therefore, on all grounds to examine the general features of the day schools, and to compare them with those characteristic of the boarding foundations. For they are already great, and will be still greater, factors in the formation of the youthful citizens of the Empire . . . . . To sum up, the chief gain of the day school consists in the social formative influences of the home . . . . . Doubtless for bio-psychological reasons, the incalculable value of these is chiefly felt and exerted during the ages of (1) Infancy (birth to two years); (2) Childhood (two to eight years); (3) Youth (eight to twelve years). During these three stages of growth, the last-named period being one of transition, the almost universal practice of primitive, as well as of civilized, mankind agrees with the conclusions of psychology in teaching that the boy should owe his mental, not less than his physical and moral welfare to the constant instruction and presence of womankind. Nevertheless, during the period of adolescence also, the influence of motherhood and sisterhood, wisely exerted, is of undeniable benefit from a moral standpoint. . . . . Unhappily, every home is not ideal, either as regards the character of its rulers, or as regards the character of its arrangements for home study. . . . . Notwithstanding, however, such disadvantages, there remains a solid balance of advantages inherent in the day-boy system, which make for the sound

Day schools growing in importance and favour.

The chief gain of day schools lies in the social formative influences of the home.

The undeniable benefit of the influence of motherhood and sisterhood in the home, especially from a moral standpoint.

Notwithstanding many homes being far from ideal the day-boy system makes for a sound preparation for life.

preparation of the adolescent in the future duties of citizenship. Daily intellectual contact with his school companions through games and other relaxations, provided that both are secured by home regulations, should develop a virile character; while the sanctity of his home relationships, and the wholesome influence of continual female society, should tend to preserve the purity and refinement of the inner and higher life. The present Bishop of Hereford, who as a former headmaster of two of the most distinguised public schools—the one a modern 'mixed' school, the other mainly a boarding school but of ancient foundation—combines a varied practical experience with a scientific habit of mind, sums up the comparative merits of the two systems of education as follows :—

Sanctity of home relationships preserves the purity and refinement of the inner and higher life.

Summing up of the comparative merits of boarding and day-schools by the Bishop of Hereford.

'The boarding school is admitted to excel in turning out strong, self-reliant, sociable, practical men of affairs—men who have learnt by early experience not to think, or make too much of small injustices, to 'rough it', if need be, with equanimity and cheerfulness, and to count it a man's part to endure hardness in a manly spirit. It is a fine type of character which is thus produced at its best; but the best is not always seen in the result, and the system too often produces an undue deference to public opinion, a spirit of moral compromise, and a loss of moral enthusiasm. The human soul in its finer parts is a very sensitive thing, and I do not think the barrack life of an average boarding school is always the most favourable for its healthy growth. As I look back over the school days of my own pupils I feel that those of them had, on the whole, the best education who grew up as day-boys in good homes.' (*Inaugural address to the Educational Science Section of the British Association, 1904.*)

Boarding school *at its best* producing a fine type of character, *but the best not always seen in the result.*

The verdict of the Bishop in favour of day-boys brought up in good homes.

"Doubtless, the Bishop and myself approach the subject from somewhat different standpoints. . . . . My views as here expressed are meant to be reasoned result of practical experience in both kinds of schools. . . . . Nevertheless though our respective methods and motives in presenting this particular

educational problem are somewhat different, the conclusions reached by us appear to be in substantial accord. My own personal prepossessions, indeed, might naturally be supposed to be enlisted on the side of the boarding school. Sympathies of association extending over a period of thirty years in one nursery ground for citizens of the Empire, and the cares of watching, watering, and fostering a sapling which grew the while from a tender plant to an overshadowing tree, would naturally invest 'the tender grace of a day that is dead' with a magic halo. Let it be understood then, that a wider outlook, absolutely unconnected with the school in which I lived and moved and had my being, has led me to set forth, without fear or favour, the foregoing reasons for the faith that is in me. As things stand, then (and they are far from being ideal) I have come to believe the day-school to be, on the whole, the more salutary system of education."

Dr. Gray's agreement with the Bishop's conclusion.

Dr. Gray's belief of the day school being a more salutary system of education.

239. A few years before the publication of Dr. Gray's book a great educational authority had expressed a similar opinion about the public school system of England. Sir Oliver Lodge, the famous scientist and the Principal of the University of Birmingham, in his book "*School Teaching and School Reform*", 1905, says: "But schools are designed in order to curb and replace the evil influences of home, and it is never well to assume without proof that a fault is wholly on one side. Moreover experience tends to show, I believe, that, on the average, the intellectual apathy of boys at a day-school, who share to some extent the life of the home, is not so marked as is that of boys at boarding-schools who are removed from home contamination for long periods of time altogether. . . . . I am beginning to think that the boarding-school system, as established and grown accustomed to in England, is an institution that requires reconsideration and to some extent reorganisation. To say that we have grown accustomed to it is a small part of the truth, it is a system grafted into the fibre of English society. If all were well with our social arrangements, reform might slumber, but if all is not well, it behoves us to enquire into causes; and to me I confess one of the deeper causes seems to be connected with the accepted and traditional system of the public schools, upheld as it naturally is by the conservative affection of seniors and the exuberant

Sir Oliver Lodge on the defects of the public school system of England.

self-satisfaction juniors. To suggest improvement is to become unpopular, and it is easy for one's words to be garbled into absurdity and translated into offence.

"With all that I have said by way of prelude I must risk that, and will throw out my criticisms in the hope that some of them may be useful to those who are more immediately concerned, and who possess more immediate knowledge and influence.

"I venture to say that it is doubtful, and surely it has been felt to be doubtful, by Headmasters of experience, whether it is really wise to remove boys from the natural influence of the family and herd them together with others of the same sort of age, in order that they may be put under an artificial kind of supervision and discipline. It may be necessitated by our social arrangements, but it entails serious dangers, and demands justification in the light of experience from time to time.

Removal of boys from the natural influence of the family to train them under and artificial kind of supervision and decipline is not at all wise.

"As a rule I have no faith in the educational policy of herding people of similar aims and tendencies together; nor need a housemaster be specially qualified for the heavy weight of essentially parental responsibility involved. The burden thrown upon the teacher by such an arrangement is often too great. . . . . .

"Unless it can be shown that it is actually *done*, one would imagine that it was not possible for the head of a house effectively to supervise the boys' leisure and at the same time to teach in an inspiring and well considered manner so as to arouse enthusiasm for study. I do not myself believe that it is, as a rule, efficiently done; and the difficulty has the result of unduly prolonging the time devoted to lessons. During lesson-time the boys are under some sort of discipline; during play-time, while they are at games, they can be trusted to keep each other fairly up to the mark; hence there is a tendency to make both lessons and games compulsory, and to lengthen the hours devoted to each, to the exclusion or minimising of any leisure-time. Yet, in reality, it is the leisure time that might be most fruitful in truly educational activity; it is then that free-will has exercise, and that organisation of life is to be

Impossibility of efficient teaching and at the same time effective supervision over the boys' leisure, by the house master.

It is leisure time that is most fruitful in truly educational activity.

learned. Discipline from without is good and necessary as far as it goes, but it is not every thing. Self-control, and power and will to organise leisure, are far more valuable acquisitions, for they persist when the other is of necessity withdrawn, and it is these to which, the conduct of subseq ient life must perforce be entrusted."

Another authority on the efficaciousness of the improved modern day-schools.

240. In "*Education To-day and To-morrow*", by P. E. Matheson, Fellow and Tutor of New College, Oxford (Oxford University Press, 1916), the author considers the improved day-schools of the present day as efficacious as the great public schools both on the intellectual and character forming sides. He says: "There is another matter of vital importance. When the history of English education comes to be written, perhaps one of the chief achievements of the past generation in the higher schools of the country will be found to be that during this period the great day-schools of England and the day-boy element in the public schools have developed a stronger corporate spirit. I can remember a time when the scholar in a large town grammar-school might remain, except in school hours, an unregarded unit, taking little part, unless he were in the eleven or fifteen, in school games or in joint effort outside the class room. The corporate sense was imperfectly developed, and the boys suffered from it in some loss of vigour and public spirit, and of the sense of proportion. The organization of something corresponding to houses among day-boys, and the development of the corporate spirit, have to my mind been of capital importance. A day-school boy myself, I believe very strongly in the value and power of day-schools and, as we know, for a large proportion of boys, they are the only possible schools. They keep a boy in contact with family and civil life, great advantages indeed—if the family and the town are as they should be;

Day-schools are the only possible schools for a large proportion of boys.

. . . . . .

"And if the corporate spirit has been developed among day-schools, it has gained new strength and higher ideals at all schools in a multitude of ways. . . . . .

"The same is true of many grammar-schools which, as the war has shown, nurture the same *esprit de corps* and the same patriotism as the

public schools in the narrow sense have so conspicuously displayed. This is not all: many men write and talk as though no higher education were possible except in boarding schools. The war has shown that the great day schools for higher education have been penetrated by the 'public-school spirit', so far as this means a sense of honour, of courage, and of common service. . . . . Let it be frankly recognised that 'secondary education' in this wide sense—liberal education leading up to the Universities—has many varieties and that, for those who cannot afford a boarding school, the day-school may supply an education on the intellectual side not inferior and on the side of character embodying an element of civic sympathy and interest which may, under wise guidance, compensate for the narrow opportunities of self-government and command which a day-school affords."

The corporate spirit of the public is now developed in the great modern day-schools.

241. How the boarding school system tends to suppress self-expression and self-reliance by its rigid rules and regulations controlling all the ordinary activities of children, is well indicated by Rudolf R. Reeder, Ph. D., Superintendent of the Cottage Homes and School of the Orphan Asylum Society in the City of New York, in his book "*How Two Hundred Children Live and Learn*", 1914. He says "In the training of children anywhere, whether in home, school or institution, the degree of individual freedom that may be permitted, or of individual attention given, is in inverse ratio to the number cared for. It is a case in which mere increase of quantity necessarily produces a change in quality. . . . . .

Dr. Reeder on the suppression of self-expression and self-reliance under the rigid system of the boarding school.

"So it happens that where large numbers of children are cared for in one place, system and order regulate and control many of the ordinary activities of childhood. The program for every day is definitely planned, the child's life is under constant surveillance—or coercion—and but little opportunity is given for initiative or natural reaction. In most institutions the system is so precise and mechanical, the daily routine is so simple, and the spatial boundaries are so contracted, that a roll-call might be taken at any hour of the twenty-four and all heads accounted for.

"Under such conditions there is little or no opportunity for the natural feelings or motives of children to express themselves; all is artificial and conventional, not to say forced. Even the play hour is a period of

All artificial and conventional.

restraint,—if not made so by teachers it at least becomes so by the mass of children and the narrow quarters alloted for play space. . .

"Play is the first form or stage of most of the serious purposes of later life. The beginnings of language, literature, art, domestic and scientific interest, common industries, etc., are all play forms. They are the foundation and foreground, the true microcosm of adult experience. Other foundation can no man lay than is laid in the nature of the child. To ignore it, or fail to build upon it, will surely arrest the development of the child and stupefy his mental faculties. The first requisite of play is a maximum of freedom for the child with a minimum of inteference on the part of older people.

To ignore the nature of the child is to arrest his development and stupify his mental faculties.

"The importance of freedom, spontaneity and richness in the play life of the child can scarcely be over-estimated. Jean Paul says, 'I am afraid of every hairy hand and fist that paws in among this tender pollen of child flowers, shaking off here one colour, there another, so as just to produce the right carnation.' But this is just what we do when we mass under one roof hundreds of children, and then provide through system or organisation a routine of activities for almost every hour of the day."

Routine system tends to kill the spontaneity of the child.

242. In "*Moral Instruction and Training in Schools,*" Professor Sadler in his introduction as editor, says: "The work of the schools can never take the place of the character-forming influences of a good home."

243. In the same book H. Bompas Smith, Head Master of King Edward VII School, Lytham, says: "The isolation of the school from the world at large was accepted as axiomatic by the founders of our system of great boarding schools. These schools were intended to carry on a form of education which was essentially a disciplinary process. They aimed at the repression or transformation of the boys' natural instincts rather than at their guidance and development. . . . . The original stringency of the system has been modified in many ways, but the desirability of separating boys from their home environment is the fundamental principle by which the existence of boarding

The boarding school system aims at the repression of the boys' natural instincts rather than guide and develop them.

schools is justified. Now it may be at once admitted that some measure of seclusion is necessary, as supplying the negative condition for the effective influence of school. And it is in some cases needful to take a boy away from home in order that the school may have him more completely under its control. But the interference with his life as a member of a family normally involves a serious loss, and not infrequently issues in an incomplete development of his moral nature. Speaking generally, the influences of school and home should be concurrent and supplement each other. For school and home represent to the boy the two great types of social institutions. Life at school is based upon the principle of resemblance; life at home on that of difference. At school a boy associates pre-eminently with his equals, at home with those who are older or younger than himself or with persons of the opposite sex. It is needful that he should enter by experience as fully as possible into the meaning of both these fundamental types of human relationship. There is perhaps a tendency for this to be more widely recognised, and the popularity of first-grade day-schools is apparently increasing. But at present a section of society sends its boys away to school as a matter of course, and often at an early age. This fact is, I believe, responsible for some of that lack of sympathy with minds unlike our own, which has been one of the chief weaknesses of both our social and political life." May it not be that this kind of boarding-school education both in school and college under which the governing class of India is mostly trained is at the bottom of its lack of imagination and sympathetic understanding of the people of this country? If it is so it is a system leading to such serious consequences to all concerned that it should be avoided by us at all costs.

The school and the home represent to the child the two great types of social institutions.

Lack of sympathy with minds unlike our own engendered under the boarding school system.

244. In the same book J. L. Patton, High Master of Manchester Grammar School, in his communication about the relative advantages, from the point of view of moral training, of boarding and day schools, says: "Given a sensible and godly home, I have no hesitation in saying that day-school supplies the better moral training. (a) It is in closer contact with the broader currents of life and deeper rooted in the vitalities. A boy's interests are not narrowed down to mere boy

The day school supplies the better moral training.

life, i.e., chiefly games. All barrack life or monastic life is stunted. . . . . (*c*) A day boy has much more freedom and individual choice for use of leisure. Hence a day boy has more individuality. (*d*) Day-school reacts on home by keeping before parents the sense of responsibility for their boys. . . . . (*e*) Day-school system is better for teacher. The ultimate sanction of discipline is love, and that sanction in its fulness is to be found only in home. . . . . (*f*) The boy at a public boarding school retains in after life intense affection for his school ; he remains a citizen of Rugby or whatever school it may be ; but he has lived in a *hortus inclusus*, and has never learned to take interest in the civic activities of his own local community ; too frequently in after life he stands utterly apart from these."

The "Loom of Youth" exposing the defects of the public schools of England.

245. In 1918 was published "*The Loom of Youth*": a Novel by Alec Waugh (Grant Richards, London), describing a typical Public School in England. It created quite a sensation and was reprinted five times in the course of as many months and was much criticised. The author is a brilliant young man who left his Public School at seventeen, and became in 1916 a Gentleman Cadet at the Royal Military College at Sandhurst. The story describes a Public School in England just before the War began, and during the first year of it. The public school system has taken such a hold on the English public and is held in such high esteem and favour by it that few can dare to say anything against it. Amongst the very few of those who have dared to expose its defects and court obloquy on themselves, is Mr. Waugh. In reviewing this book the *Nation* said: "Now however the hammer of criticism has fallen on the idols of the past. The "Loom of Youth" is the most powerful indictment of the conventional English public school that has appeared in our literature.

. . . . . .

The public school organisation incompatible with culture or with any form of healthy intellectual or social life.

"What are the main lines of its representation of the public schools? It is the picture of a collection of boys, possessing indeed a certain herd instinct and sympathy, but banded together in an organisation incompatible with culture or, except in a very limited sense, with any form of healthy intellectual or social life. The boys consciously resist each temptation to do honest work or to show interest in it. Between them and their masters

exists a barrier, rarely broken and chiefly built upon false conventions of the past. The life is marked by a certain brutality, which shows itself alike in word and in deed. The public opinion is rigid and conventional. It gives no freedom, whilst allowing and condoning license. It is a life of false issues given to worship of the athletic god, and offering a united front of resistence to any competing or broadening influence. The natural expression of the emotional side of a boy's nature is repressed and finds other satisfaction. The innocent boy is coarsened; he becomes one of the herd. Religion at its highest is 'good form'; its more solemn rites to be observed as a way of release from school work. It is a frankly barbaric picture, with some redeeming touches barely visible on the large canvas.

"The realism with which the life of the boys is traced is extended to the masters. They are described as incapable of exercising real influence on the boys nominally under their care. . . . . .

"Such is the indictment of the 'Loom of Youth,' and the inquiry at once arises, how far the conditions and atmosphere described in the book are typical of the public school system. The schools as a whole have been protected from popular criticism. Their isolation, their independence of all public aid and inspection, their social prestiges, the camaraderie of their members—all these influences tend to shield them in a degree which would not be possible in cases where there was public responsibility. . . . . .

"At the same time, it would be unfair and illogical on the strength of a single book, dealing with one school, to assume that all schools are alike. What we are entitled to do, and what the public interest requires, is to see how far the author is confirmed by other authorities who have abandoned the conventional standpoint of Mr. Luen's 'Harrovians.'

"As to the special social evil so frankly dealt with by Mr. Waugh, we will only say that the author of 'Tom Brown' suggests the existence of the same state of things, and hardly any realistic story of public school life, as opposed to mere stories for boys, fails to confirm Mr. Waugh. Mr. Lionel Portman's 'Hugh Rendal' is a typical example. No honest headmaster could deny the reality of the danger. . . . . .

The danger of social evil.

"What indeed the book ('The Thing that Hath Been; or a Young Man's Mistakes', by Dr. Gilkes, Head Master of Dulwich College), shows as clearly as the 'Loom of Youth,' is the entire absence of

religious influences in the true sense of the word. The gates to the world of spiritual ideals were locked.

Teachers generally incapable of exercising real influence on the boys.

"When we remember that the greatest influence in the life of youth is the personality of those who surround them and have care of them, we cannot dismiss either the warning sketches of so many experienced writers, or the still more sombre pages of Mr. Waugh. Very occasionally do the saint and the hero emerge. The Arnold of Judge Hughes's pages would redeem any system, and make short work of its traditions. But in these pictures of real schools and real men, we find few Arnolds. The portraits are drawn sometimes in scorn, as in the 'Loom of Youth'; sometimes in fierce resentment, as in Mr. Vachell Redford's 'The Hill'; sometimes with tolerant humour, as in Mr. Bradby's 'Lanchester Tradition'; sometimes with despair mingled with pity, as in 'Mr. Perrin and Dr. Trail.' Where the master, as in many cases, is shown as an average well-meaning man, the system with its accumulated traditions, is too strong for him, and he looks helplessly on at machinery he can neither stop nor control. Such indeed is the case with the head, drawn, with obvious sympathy, by Mr. Waugh.

Grave and unanswered case against many of the old foundations.

"There is then, strong independent support for the essential truth of Mr. Waugh's book. This does not mean that there are not many devoted men in the ranks of public school-masters. It does not mean that they fail to turn out many brave, healthy, attractive boys. It does not mean that there are not schools seeking with wisdom and enthusiasm to raise the level of the system and lead along the path of reform. What it does mean is that against many of these old foundations there is a grave and unanswered case."

Proposed cosmopolitan Boarding School for girls of the upper classes by a Parsee philanthropist.

246. A member of one of the richest and most well known philanthropic Parsee families, noted for its enterprising works of public utility and welfare, having unbounded faith in and enthusiasm for the kind of education given in the great public schools of England, has conceived the idea of establishing and endowing a cosmopolitan boarding school for girls of the upper classes. He has had a scheme prepared by a lady expert from England, and a committee of local experts was appointed to report on it. The Committee among others included two well known Parsees one

of them a gentleman of noble character and high intellectual attainments and culture, holding a very high position in the University of Bombay and having a long, intimate and varied experience of all grades of education, but withal of a very modest and retiring nature, acting on the principle of plain living and high thinking. The other is a lady gentle, cultured and noble in character, educated and endowed with an intellect of a high order, and although belonging to a very rich Parsee family, leading a very simple unostentatious life, an example of modesty and grace and the type of a gentlewoman or lady in the true sense of the word. Unfortunately their extreme modesty and great dislike of appearing in public prevents me from giving their names, but I may quite confidently state that the opinion of no one in our community would carry greater weight than theirs. Both of them are held in the highest esteem and honour by the Parsee community as well as by the general public. In the memorandum jointly submitted by them on the above mentioned scheme they say: "The question which the Committee was invited to consider and express an opinion on is very simple, if it is divested of the verbiage and rhetoric in which it is enveloped. It is merely how to form character informed with the spirit of enlightened love and sympathy. A person whose character is so formed, can be everything that the Committee desires, but the assumption that a Boarding School is the only place which can afford suitable soil for the growth and development of such a character finds no support in general human experience. Countries which have never favoured the idea of Boarding Schools are as prolific in philanthropists, social reformers, worthy wives, good mothers, steady boys and modest girls, educated husbands and stupid fathers as any country that tolerates the existence of educational barrack-rooms for its young and juvenile population. Even Germany which has so organised itself that it is no more than a huge military camp, has not attempted to produce regulation wives and mothers. . .

Memorandum on the scheme by two members of the Committee—a Parsee gentleman and a Parsee lady, both well known and held in high esteem by the public.

They controvert the assumption of a boarding school being the only place for the formation of character.

"To confine a number of sweet, budding girls in a cloistral institution prescribing the kind of air they will breathe, the number of steps they will walk in the course of a day, the sort of pictures or flowers they must admire because somebody else admires them, the

Restriction of the freedom of the child at every step is no education.

sort of companions they will consort with, the sort of ideas they must cherish, and restricting the free movements of their eager feet and alert minds, is no education. There is danger in freedom, but there is a more menacing danger in the glittering fetters of authority and discipline. The dangers of freedom may be averted by observing, if we let observation have free play, how they have been met by others. The mistakes of freedom may be corrected, if we have not destroyed sensitiveness and impressionability, by the enlarging experience of advancing years, but a mind, cramped by the trammels of formula, uniformity and law has lost its spontaneity and independence and creativity. A Boarding School is a prison house whose discipline cannot be maintained without making its inmates the slaves of a tyrannous system. A love of nature can hardly be fostered in an institution which is 'motherly' enough to draw up an eloborate programme of sights to be seen, hours to be kept, the kind of talk to be listened to and the kind of food that is to keep a ragged mind in a scraggy body. Love of home, love of neighbours, love of fellow-creatures! Where is a place for these loves so essential to intellectual, moral and social advancement, in a Boarding School? . . . . . .

A mind cramped by the trammels of uniformity and and law loses its independence and creativity.

Love of home, love of neighbours and fellow creatures find no place in a boarding school.

"We deny that a liberal education is possible in the illiberal atmosphere of a Boarding School. A liberal education is possible in a good day-school which attempts to harmonise the experiences and lessons which are picked up in the intimate relations of the home and close intercourse with society at large."

Liberal education impossible in the illiberal atmosphere of a boarding school.

Quite recently it has been announced in the papers that a very generous hearted millionaire Parsee philanthropist Mr. Dhanjibhoy Bomonji, contemplates the gift of a very large sum unprecedented in the annals of Parsee charity, given for a single communial purpose at one time, for a boarding school in Poona for the industrial training of poor and middle class Parsee boys. It shows not only Mr. Bomonji's interest in and zeal for the welfare of his community but also that he knows how to make good use of his money earned entirely by his own individual efforts. In order that such a splendid gift—a crore of rupees it is said—may bear fruits commensurate with the donor's noble wish to promote the welfare of poor and middle class Parsees, it is

The princely gift of Mr D Bomonji for the industrial training of Parsee boys.

hoped that full advantage will be taken of the experience gained in similar institutions in Europe and America and that the advice and help of experts in the line will be obtained before putting the scheme into practice. In my humble opinion the comtemplated institute should be modelled somewhat on the lines of the Gary Schools in America for the children of the industrial classes, described in Professor Dewey's "*Schools of Tomorrow*," modified to suit local conditions and circumstances. If the endowment fund for recurring charges instead of being invested in shares and loans, be utilised for building houses for the poor and middle classes of the community—the most crying need of the community at present—charging such rents as would cover sufficient interest on the capital after meeting all incidental expenses on the buildings, it would serve a double purpose or, as the trite saying is, kill two birds with one stone. The idea is well worth consideration by the donor.

247. In a leading article in the *Times Educational Supplement* it was stated some time back that "Morally speaking, a good Boarding School exercises a peculiar and, in some respects, unapproachable influence upon character by its traditions, its memories, the pressure of its public opinion and established customs—in a word by its *esprit de corps*; but only if these are good. If they are bad—and all who are familiar with public school life know that they can be, and are occasionally even in the best and greatest schools, very bad indeed—there are terrible dangers of moral contamination from which in ordinary homes, boys (or girls) are comparatively free." The evil alluded to is one of the most serious dangers to which boys and girls are liable in Boarding Schools.

The danger of moral contamination in public school life.

248. There are two main grounds on which a good day-school on modern lines is considered preferable to a Boarding School and ideally the more perfect system of the two. In the first place the cast iron system of the Boarding School is entirely antagonistic to the modern educational ideals of freedom and self-development and self-reliance. On this point enough has been said already.

The rigid system of boarding school opposed to the modern educational ideals of freedom and self-reliance

249. In the second place taking away children for long periods from home and removing them from the influence of family life is beneficial to neither the children nor the parents. "The presence of the child is

as good for the home as the influence of the home ought to be good for the child. Each may educate the other. Parents may lose as much from being without the responsibilities and restraints of daily contact with quick, observant, or sensitive children as children lose by being withdrawn from parental supervision and care."

Removing children from home life is good neither for the children nor the parents.

250. While opening the University College Hall, Ealing, intended primarily for those students whose homes are some distance from town, the then Chancellor of the London University, Lord Rosebery had said: "Now in my humble judgment the ideal system of education is that which combines the home life and the life of the scholar at the same time—the life in which you obtain the best possible teaching in your class-rooms, and at the same time do not shake off the inestimable home life; . . . . . Well, I suppose that my ideal system is that which is practised mainly in our London University. I suppose the great mass of our students live at home, and for my part, in this great capital, I cannot but believe that to be the surest and the best system. But, on the other hand, there are those among us, studying at the University, who have no homes in London which can keep them under their influence during their studies, and this new departure is, therefore, forced upon us by the very success of the University itself."

Lord Rosebery on home life combined with school life being the ideal system.

251. The Bishop of Norwitch, in an article on religious education in schools, says: "One of the highest spiritual influences that a boy can enjoy is the companionship of his mother and sisters in a good home, and from these advantages the boy in a public school is cut off for three-quarters of the year. When I was a school master I noticed that the more serious lapses in conduct took place towards the end of a term, and among other reasons for this I placed the fact 'the spell of home affection' was then weakest."

Companionship of mother and sisters the highest spiritual influence.

252. Dr. Eric Pritchard, speaking at a meeting of the Child-Study Society on "*Institutional as Compared with Home Training of Young Children*", said: "Leading authorities on rescue and welfare work appeared to hold the unanimous opinion that splendid as had been the recent records of

Opinion of leading authorities unanimous in favour of home life against institutional training.

institutional treatment no adequate substitute existed for the home. Since the sacrifices and exertions of parents on behalf of their children were a necessary condition of the continuance of existence, the duties of parenthood were surrounded in all countries by the most solemn sanctions . . . . . .

In spite of all this striking testimony, most of those who had had wide experience of institutional training were among the most ardent advocates of home life, finding something lacking in collective bring-up which was provided by the individual training of the family. A distinguished investigator had written recently to the speaker that his own experience, after seeing many institutions during 50 years, was that where possible each family should be preserved in its own home. Now that we were on the threshhold of national reconstruction and the subject of widows' and mothers' pensions was being considered as an alternative to the institutional care of children, it was important that the respective merits of the two systems should be impartially weighed. From the point of view of the mother, of the holding together of society, and in some aspects from the point of view of the children, there was much to be said for the preserving of the home in cases where a little outside assistance could obviate its break-up.

Collective bringing-up of children lacks something which the individual home training provides.

"The limitation of institutional treatment had often been pointed out, and in America opinion was veneering strongly against institutional treatment. Educational methods in England were giving increasingly better results as greater freedom and responsibility was allowed to school children. . . . . It was doubtless true that many of the conditions of institutional life with respect to cooking, feeding, washing, clothing, etc., were on so different a scale from that of the small cottages or tenements the inmates would afterwards inhabit that children leaving these institutions must necessarily be very much out of harmony with their surroundings. This did not appear to him to be argument against institutional life, but rather for the introduction of more domesticity into institutions as had been proved feasible by the 'Little Commonwealth' experiments and in some of the National Children's Home and Orphanages.

Conditions of institutional life being different from those of the small cottage or tenement, children on leaving the institutions find themselves afterwards out of harmony with their surroundings.

"The chief gravamen against institutional treatment was in respect of its alleged benumbing effect upon individuality. When a child entered an institution it became one of a number and must live by routine and even play to order. The staff of an institution often realised this and fought against it but it was extremely hard to arrange otherwise."

Institutional treatment has a benumbing effect on individuality.

253. Many more such opinions can be quoted against boarding schools and in favour of the best modern day schools which have incorporated in them, to a great entent, the corporate training developed in boarding schools.

254. It would thus appear that on the whole boarding schools are neither necessary nor desirable for all boys much less so for girls. Boarding-school education is, moreover, very costly and only a few parents of the well-to-do classes can afford it for their children. To provide boarding school education for all boys or even the majority of them is not a practicable proposition in consideration of its costliness alone. Even in England a small minority of school-going children receive their education in boarding schools. The few great public schools in that country provide for the education of the sons of the upper and directive classes, and turn out a particular type of character and are unsuitable for the needs of the majority of children. Then there are about 550 of what are called Grammar Schools which supply the needs of the less wealthy middle class. Out of about 75,000 boys attending them only 7,000 are boarders.

Boarding schools neither practicable nor necessary or desirable for all or the majority of children.

Only a small minority receive boarding school education in England.

255. Boarding schools, it must be admitted however, are necessary and useful for children under special circumstances. They are needed for those children whose parents live in towns or cities where proper educational facilities do not exist, or for those whose condition of health may be so bad as to necessitate their removal to a more salubrious climate for the proper growth and development both of their body and mind, or for children who may have the misfortune to be born in exceptionally bad homes, and finally for poor, unfortunate orphans. Even in the case of the last the better plan would be to make arrangements for them to reside in the homes of

Special cases for whom boarding schools are necessary and useful.

their relatives or other families willing to keep them, paying them for their board and lodging, and making provision for their education in charitable or other schools. Such an arrangement would benefit both the parties concerned, the children as well as the families who may keep them. It would of course be necessary to appoint visitors, voluntary or paid, to see that the children are well cared for in the homes, by surprise visits from time to time.

Lodging orphans in different families better than herding all in orphanages.

256. In the case of those for whom boarding schools may be necessary the cottage system is now considered a better system than the one where large numbers are housed in one big house. In "*How Two Hundred Children Live and Learn*" by Rudolf Reeder, Ph. D., this system practised in an orphan asylum is thus mentioned: "Our children have always had a cottage system, located in the country, each house having twenty children, a house mother and a general servant, except in the house of the largest girls, who do the work themselves."

The cottage system in boarding schools.

257. The enthusiastic and progressive secretaries of the Bai Avabai Petit Parsee Girls' Orphanage at Bandra, are to be congratulated for making a beginning in introducing this system, with one cottage completed last year. The plan of the working of the cottages is thus described by one of the secretaries Miss Dinbai F. Patuck: "The system will consist in housing all the children in separate small cottages in which the inmates will be taught and trained to assume all the interests and responsibilities of a home. Each cottage will contain 25 children. The children will be of all ages in each cottage, the older helping to look after the smaller ones. Each cottage will be in charge of a member of the staff who will reside in the cottage and with the help of her charges do all the work of the home. . . . . Certain children will be assigned to do the house work as part of the training in this branch. Two of the oldest girls in each cottage will be in charge of the kitchen for a month in rotation and will do all the kitchen work including the cooking of meals as part of their cooking instruction. A small room will be set aside for laundry where the girls will do their own personal washing. The general washing for the whole Institution will be done by the dhobie. . . . . There will be a vegetable garden where the children

The recent introduction of the cottage system in the Parsee Girls' Orphanage.

will be taught gardening. Each cottage will be encouraged to bring up chickens and they will have exclusive use of the eggs and chickens produced. . . . . Sewing instruction will be given by making the children's own clothes. Girls will begin to sew when they are seven or eight and will be soon able to make their own clothes when they reach the age of fourteen. . . . . The children will attend classes like any other school children. The aim is to create a home atmosphere in each cottage and to place on each child her share of the responsibility of her cottage." It would be interesting to watch the results of this experiment. But under such capable hands there could not be much doubt of success.

Not boarding-schools but day-schools on modern lines should be our ideal.

258. The ideal we should aim at is the establishment of good day-schools conducted on modern lines, with hostels attached to them, where practicable, for children who under the special circumstances mentioned above, require boarding and lodging accommodation.

Great care necessary in the selection of the supervising staff of hostels or boarding-schools.

259. In cases where hostels or boarding schools are an unavoidable necessity great care has to be taken in the selection of their staff. If some of the worst harmful results of a boarding school have to be avoided the staff, especially for their supervision and management, needs to be of a very superior order indeed. Besides the other high qualifications required in a teacher those to whom the management and supervision of a boarding school are entrusted need to have a very keen sense of their responsibility, a punctilious regard for the performance of their duties, and parental love and care for the children placed under their charge. Such a high class staff would of course add to the costliness of bording school education, but if it is not possible to afford the cost, the idea of a boarding school had better be dropped altogether.

The risk of bad home influences to be obviated in future by training the rising generation on right lines.

260. It must be admitted that under present conditions the home influences in many cases are not what they should be, but that should be no reason for adopting the wrong ideal of boarding school education for all. Our endeavour should be to work for the attainment of the right ideal by educating the rising generations in such a manner that they would be makers of future good homes, when the more perfect system of day-school education combined with family life could be more safely adopted without incurring the risks of bad home influences.

VI. REWARDS AND PUNISHMENTS.

261. Another matter to which attention may be drawn is that of rewards and punishments to children, in which a radical change has now been effected in educational thought and practice.

Radical change in educational thought about rewards and punishments.

262. While all our schools are in urgent need of funds to meet their most necessary wants—while teachers receive starvation wages and schools cannot afford to engage a staff fitted to perform this important work satisfactorily, while schools have to be housed in insanitary buildings unsuitable for the purpose, while physical education cannot be satisfactorily carried out in the absence of exercise and play grounds, in short while schools are starved in their most essential needs, people are generally found willing and ready to endow prizes and scholarships to be awarded to students who surpass their school fellows at examinations.

While schools are starved in their essential wants, money is freely forth-coming for prizes.

263. Prizes, if at all necessary, may have been so in the early stages of educational progress. They are not only unnecessary now but on the contrary are harmful in their effect on the character of the students.

Prizes not only serve no useful purpose but on the contrary cause harm.

264. Prize endowments, it must be admitted with regret, are generally made more for the self-gratification of seeing the donors' names announced at prize distributions or in the papers rather than for the benefit of the recipients of the prizes.

Prize endowments often made more for self-glorification than for the benefit of students.

265. In the first place, if prizes are meant to be a stimulus for consistent industry, whom do they affect? Only the three or four ablest pupils of the class. The rest never even dream of contesting for them, and, therefore, they fail of their purpose in the case of the large majority of students.

The large majority of pupils in a class remain unaffected by the lure of prizes.

266. Secondly, prizes as awarded now, are given not to those who most deserve them for effort made to overcome the disadvantages of natural deficiencies by patient persevering conscientious hard work but to those whose natural gifts make it easy for them to

Prizes not given for industry and effort but for natural abilities.

carry them off without much effort. Born abilities are a reward in themselves and it seems at least superfluous to award a prize to a person for being born with superior talents. And what practical results do we see in after life of this prize giving device ? Do the prize-boys at school always turn out the prizemen in after life ? More often than not it is the boy considered hopeless as a prize winner at school who is a prizeman in after life, gaining what are generally considered life's prizes—wealth, power, position, titles, honour, or praise for some notable achievements. Money spent on prize books is, moreover, generally almost thrown away, as it is a common experience that prize books are seldom utilised afterwards by the recipients for the enrichment of their minds but are preserved merely as trophies of success at examinations.

Prize boys at school not always the prizemen in after life.

267. The object of giving scholarships is also frustrated by the practice of awarding them on the results of examinations irrespective of the pecuniary circumstances of those to whom they are granted, instead of utilising them to help those whose pecuniary circumstances do not permit them to take as full an advantage as possible of the educational opportunities available.

The object of scholarships frustrated by awarding them on the results of examinations irrespective of the pecuniary needs of the holders.

268. But the greatest harm done by the prize system is that it engenders among the pupils a competitive spirit which encourages the undesirable unsocial instincts of vanity, jealousy, selfishness, etc. The competitive system may have been necessary at an early stage of our evolution to shake off our natural inertia and to accustom us to activity and sustained work. Its task has been nearly accomplished and its ill influences are now causing more and more harm to humanity as is always the case when even things good in themselves outgrow their usefulness. The time is now come when it is necessary to discard the system and to transmute the qualities acquired through it by the incentive of gain to the self, into the spirit of active co-operation for the general good of all, and the usefulness of prizes and all other artificial rewards should now be relegated to the limbo of exploded ideas.

Harm done to pupils by encouraging the competitive spirit in them.

Competition has outgrown its usefulness.

The spirit of mutual help and co-operation to be fostered.

269. The destructive influences of competition on children both from the physical and the ethical stand points are pointed out by Dr. Gray in "*The Public Schools and the Empire*" in which he says: "It is my profound conviction after the study of the psychological and physiological characteristics of more than three thousand pupils, that not only should the system of competition on the part of preparatory-school boys for scholarships at public schools be swept away, root and branch (this from a biological standpoint goes without saying), but that even the sometimes milder practice of competition in class which permeates the whole of our public-school system, is altogether wrong physiologically, and, moreover, is founded on an entirely non-ethical principle. It is wrong physiologically, because it violates the second of the postulates laid down, viz, that the higher the order of the organism, the slower ought to be the process of its development. This development is not achieved till the age of twenty-one to twenty-five at least, though it may be granted that competition becomes gradually less and less injurious between the ages of seventeen and twenty-one. When, however, it is remembered that physical growth in height continues up to the age of twenty-five, it will be realised that, physiologically at any rate, the pressure of the competitive system which tends to atrophy the development of the adult organism cannot be defended on any rational basis whatever, when carried on as it is being carried on, in the case of boys between the ages of twelve and seventeen.

The system of competition among school boys is wrong physiologically, psychologically and ethically, and should be swept away root and branch.

270. "Ethically, it is at least equally indefensible. . . . . Any educative process, as being based on ethical ideal, must get rid, 'root and branch,' of the competitive system. . . . But I contend that in the sphere of education—a period when dependence of the immature being on maturer control is still an essential factor in growth, and when the grasp of the adult on the adolescent is being only gradually relaxed, and when meanwhile there is incessant mutual attrition between one dependent being and another, when, in fact, moral development is being evolved—no instincts of rivalry or of conflict ought to be allowed to raise their head. In fine, co-operation ought to be every where; competition nowhere to be found. The standard to be hoisted before the eyes of

When moral development is being evolved no instincts of rivalry or conflict should be encouraged.

unfleged citizens ought to be the standard of comparison of a future ideal with a present self. The *alumnus* ought to be inispired with the conviction that he should aim to be . . . . . not . . . . . or to put it in Christian language, he should be taught to 'love his neighbour' (not merely) 'as himself', but even 'better than himself'. . . . . .

The child should be taught to love his neighbours as himself or even better than himself.

271. "Nay more it might be argued that the absence of such a competitive system would, *quo tenus*, unfit the young citizen to encounter a diametrically opposite set of conditions which obtain universally in the outer world.

Objections raised against the elimination of competition among school children.

"Thirdly, the practical educationist might contend that, if consistent industry, even when provoked by the stimulus of competition, has been, as was suggested in the foregoing pages, far from being a marked feature in present public-school life, it would be reduced to a *minimum* if the stimulus were withdrawn. . . . . .

272. "In answer to these objections, it may be stated that the first argument, if pressed to its logical conclusion, would come to this : that the fact of a non-Christian practice prevailing in adult society justifies its adoption in the stage of adolescence, at a period of plasticity when the moral sentiments are still in a stage of flux and evolution, and have infinite potentiality for good and evil.

Refutation of the objections.

"In answer to the practical educationist it may be pointed out, first, that the educative process is not a process where individual interests have any reason or right to fight against other individual interests. All are aiming at a common goal, to arrive at which it is not necessary 'to push our brother into the sea.'

"Secondly, and still more forcibly, the system of competition has been introduced and perhaps necessitated on account of the unattractiveness of the methods and subjects of instruction to which the *alumni* have been for many centuries subjected."

273. In "*Lectures on Teaching—Delivered in the University of Cambridge*," by Sir, Joshua Fitch, M. A., LL.D., Inspector of Training Colleges and Assistant Commissioner to the Endowed Schools Commission, which since its publication has passed

The influence of rewards on the character of students.

through more than seventeen editions, the influence of rewards on the character of students is thus discussed: "We have to consider now the influence of rewards and punishments on the discipline of a school, and on the formation of individual character. Now a child may be stimulated to exertion by very different motives:

The different motives which stimulate children to exertion

(1) By the desire to get something: or by the hope of some tangible reward.

(2) By the desire of distinction and the wish to excel his fellows.

(3) By the desire to win approbation from parents or teachers.

(4) By the simple wish to improve, and to do the right thing because it is right.

274. "Now here is a whole gamut of motives, and I have put first that which is clearly the lowest, and have arranged them according to their degrees of worthiness. You may feel that so long as you can get right conduct and intellectual exertion, you will be content, whichever of these motives prevails. But at the same time you are conscious that it is a much nobler result of your discipline to get them from the last motive than from any one of the others. For the first has an element of selfishness and covetousness, the second is nearly akin to vanity, and even the third is not perfectly pure. And one rule of action will be anticipated at once by all who follow me in this classification of motive forces. Never appeal to the lower form of inducement if you can make the higher suffice. But it is notorious that we do appeal very much in England to the hope of reward. Our whole educational plans both for boys and for men are pervaded through and through with the prize system. We have rewards, exhibitions, money prizes, scholarships, fellowships—an elaborate system of bribery, by which we try to stimulate ambition and to foster excellence. . . . . . We use rewards somewhat lavishly. We rely on them too much, as furnishing the motive to excellence, and we do not give a fair chance to the development of purer and nobler motives. . . . . .

The best motive for exertion.

Too much reliance placed on rewards and no fair chance given to purer and nobler motives.

275. "Then rich people of kindly instincts who take an interest in a school often know no other way of gratifying those instincts than by establishing a prize. The immediate result is so pleasant, the gratification of the receiver of the prize is so evident, that it is very hard for the generous giver to believe that he has done any harm But harm is done nevertheless. It is here as with charity to the poor, about which so much has been said of late. We have no right to gratify our kindly sensibilities at the expense of the manliness and strength of those whom we wish to benefit. What we see in both cases is pleasure, gratitude, very agreeable things to recognize ; but what we do *not* see is some enervation of character, the silent encouragement of a false and lowered estimate of duty. . . .

Gratification of our kindly feelings at the expense of manliness and strength of the recipients of prizes.

276. "And in like manner I would urge upon you to economise praise. . . . . It is not good to get a habit of relying on constant encouragement. It is a great part of the discipline of a school to train a child into doing what is right without commendation. Do not therefore let a false amiability cause you to waste your praise. 'Even distinguished merit,' says Mr. Bain, 'should not always be attended with pæans.' And the merit you are most concerned to encourage is not cleverness, nor that which comes of special natural gifts, but rather the merit of conscientious industry and effort.

Even praise should be economically used.

The merit to be encouraged is not cleverness or natural gifts, but that of industry and effort.

277. "By all means let us respect the happiness of children. Cheerfulness—joyousness—the atmosphere of love and of well-ordered liberty—these things make the heaven in which a little child lives, and in which all that is gracious and beautiful in character thrives the best. Let him have as much of this as you can. But do not confound it with enjoyments, with what are called pleasures, with entertainments, with spectacles, with prizes, with things that cost money ?"

Happiness of children is not to be secured with prizes, entertainments, spectacles and such other pleasures.

278. That prizes as a spur to effort are unnecessary—a hindrance not a help—has been practically and conclusively proved by the results obtained by the total abolition of prizes in the schools conducted by Madam Montessori according to her method. In her

The Montessori Method has proved that prizes are a hindrance not a help.

book, "*The Montessori Method*," this distinguished lady says: "Once we have accepted and established such principles (discipline founded upon liberty and independence of the child) the abolition of prizes and external forms of punishment will follow naturally. Man, disciplined through liberty, begins to desire the true and only prize which will never belittle or disappoint him—the birth of human power and liberty within that inner life of his from which his activities must spring. In my own experience I have often marvelled to see how true this is." And then she gives some instances showing what little value and importance children trained in her "Children's Houses" attached to prizes offered them.

279. While discussing Madam Montessori's method of discipline in his "*The Montessori Principles and Practice*," Professor Culverwell thus approves of the abolition of prizes in the Montessori schools: "Thus the teaching of evolution fully justifies the belief in immediate interest rather than effort as the keystone of *early* education; and Dr. Montessori's own experience bears this out. She did not originally object to prizes as a spur to effort. It was her children who taught her that prizes were unnecessary; were a hindrance, not a help. Thus in the games of silence, they *forgot* her promise of sweets if they remained silent—and she gave up such rewards, having discovered, as she says elsewhere, that his own self-development is the child's greatest pleasure. There are but few who will not agree that if, without offering immediate material rewards, we can get the children to do as much and as good work as when such rewards are offered, then it is best not to offer them. For one thing, the material rewards in life are usually long delayed—hence what we value is the power to work for a long delayed reward. But the promise of such rewards has but little effect as a motive power until the period of adolescence, when the future begins to loom larger than the present. If indeed we could, by commencing with immediate material rewards in the early years of childhood and, gradually delaying them as the child got older, lead him to work steadily for far-distant rewards, that would be a strong argument for beginning with immediate material prizes. [1] But the actual effect is just the

Self-development is the child's greatest pleasure and natural reward of effort.

"[1] There would still remain the very serious objection that fine natures are not so obtained—the utilitarian, if he be also a psychologist, knows that to seek directly for happiness is not the best way to obtain it; and so it is with utility—we are seldom really successful when we make it our direct object."

contrary—we are more likely to create a craving for the pleasure or excitement given by the reward, whether it has been earned or not—a craving from which many ill-effects follow.

Rewards create a craving for pleasure or excitement.

280. "Even the reward of an immediate word of praise, though it is in many respects a most desirable one, is not wholly free from objection. In the Montessori schools, as in all charmingly conducted ones, where the whole environment breathes of gentle and loving sympathy, there is a serious risk. Those who are accustomed to such happy surroundings may well shrink and wither under the rough treatment of an unsympathetic world; the stronger among them may rebel with righteous passion against the inevitable injustices of our imperfect social system; the more gentle ones, depressed and discouraged, may sink beneath them. Nor is the world's roughness the only danger; its knavery is another. Against many forms of knavery the mere fact of being a steady worker, and one who looks for little reward save in the work itself, is a great protection; and there is reason to expect that this will be a characteristic of those who are educated on the Montessori principles. But certainly, if we educate children in a world whose moral level is far above that of the world of life, they must, when they come to the proper age, receive definite teaching about the snares laid for the innocent, and how they are to be avoided.

Against the injustices and knavery of the world the spirit which looks for little reward save in the work itself, is a protection.

281. "Of all the forms of reward, the least open to objection is that which nature, unaided, supplies—the reward of conscious achievement, of increasing power. In this alone there seems no danger, yet even here, when it is coloured by the desire for social approbation, there is some risk, for self-satisfaction may become inordinate."

The best form of reward is that of conscious achievement and increasing power.

282. In "*The Education of the Child*," Ellen Key condemns artificial rewards in these words: "Until the human being has learnt to see that effort striving, development of power, are their own reward, life remains an unbeautiful affair. The debasing effects of vanity and ambition, the small and great cruelties produced by injustice, are all

The debasing effects of vanity and ambition due to the idea that failure or success sets the value to deeds and actions.

due to the idea that failure or success sets the value to deeds and actions. . . .

283. "Every contest decided by examinations and prizes is ultimately an immoral method of training. It awakens only evil passions, envy and the impression of injustice on one side, arrogance on the other. After I had during the course of twenty years fought these school examinations, I read with thorough agreement a short time ago, Ruskin's views on the subject. He believed that all competition was a false basis of stimulus, and every distribution of prizes a false means. He thought that the real sign of talent in a boy, auspicious for his future career, was his desire to work for work's sake. He declared that the real aim of instruction should be to show him his own proper and special gifts, to strengthen them in him not to spur him on to an empty competition with those who were plainly his superiors in capacity.

Competition a false basis of stimulus, and prizes a false means.

284. "Morever it ought not to be forgotten that success and failure involve of themselves their own punishment and their own reward, the one bitter, the other sweet enough to secure in a natural way increased strength, care, prudence, and endurance. It is completely unnecessary for the educator to use, besides these, some special punishments or special rewards, and so pervert the conceptions of the child that failure seems to him to be a wrong, success on the other hand as the right.

285. "No matter where one turns one's gaze, it is notorious that the externally encouraging or awe inspiring means of education, are an obstacle to what are the chief human characteristics, courage in oneself and goodness to others."

286. It would be better, therefore, in every way and for all concerned if donors are encouraged and persuaded to divert the money given for prizes into more useful channels for devoting them to meet the essential needs of our schools.

287. The enlightened opinion of the day is equally against external forms of punishments as unnecessary and harmful in most cases, and as for corporal punishment it emphatically condemns it altogether.

External forms of punishment unnecessary and harmful.

288. In "*The Training of the Child*" (The People's Books), G. Spiller says: "*All punishments and rewards are* consequently *out of place.* In your soul there should not be one drop of anger, indignation, or condemnation. Your child may be *doing* what is wrong; but you should remember that he is not doing it *because* it is wrong. Difficult as such an attitude may appear to you, seeing our miseducation and the false theories which we imbibe, it is possible for you to acquire it in time if you strive to allow no exception to the assumption that young children are innocent, that is, that *they really do do not mean to do wrong.*

Children do not do wrong meaning to do so.

289. "You might, of course, think that though your child does no intend to do any wrong, a display of anger, indignation, condemnation, and punishment will have the effect of making it do and love the right. The theory however that vigour and rigour are the proper means to be employed in education is a theory about which, if you are truly wise, you will say that it satisfies and nurses the surviving brute nature in the educator, and that it is therefore being abandoned as unintelligent, ineffective, and mischievous in the treatment of school children, apprentices, servants, paupers, criminals, the insane, animals, and in our relations with all living things, including wives. Parents who accept this theory will tend, as a rule, to neglect to probe the deep and varying causes of wrong-doing-to increase continually the punishments in order to make them effective,, to train hypocrites and brutes, and to coarsen their own moral fibres . .

Vigour and rigour in the treatment of school children are being abandoned as ineffective and mischievous.

"You will find that rays of kindness are far more effective in moving young or old than the bleak winds of threats. The old, old story of the competition between the sun and wind embodies a profoundly important truth."

Rays of kindness more effective in moving young and old than threats.

290. In "*Education for Liberty*," Kenneth Richmond, while admitting the necessity of overcoming some occasional childish recalcitrance, in some way or other, says: "Punishment is the easy way and the stupid way—or so we are apt to feel when we make use of it, unless a gust of irritation has obscured the feeling. It is surely best to face the fact squarely that punishment is a clumsy

Punishment a clumsy makeshift at best.

makeshift ; we can then add with the better conscience that, like other makeshifts, it is often inevitable. The argument is sometimes put forward that retribution is a rule of life, and must therefore be represented in school life. This argument perhaps contains a truth, which we will examine in a moment ; but it also contains a falsity.

291. "It is the business of civilised man to modify and regulate the retributions of real life ; left to the operation of blind nature they are obviously capricious and unjust. Their injustice is, indeed, the spur that stimulates us to supersede them, as we gradually leave behind our barbarian nature, by increasingly rational systems of justice. School justice ought to be, as it nearly always is, a stage ahead of the justice of the world. Children are being prepared in the schools, not to accept the world's justice as they find it, but to bring new and a more intelligent conception of justice into a world that has to be re-moulded by the activities of their generation."

Children should be trained to form a more intelligent conception of justice than we find it in real life.

292. Corporal punishment is fortunately becoming rarer day by day. It, however, still exists to some extent both in the home and the school. The best educationalists of the day condemn it altogether as a barbarous custom doing an enormous amount of harm to children.

Utter condemnation of corporal punishment.

293. In "*The Education of the Child,*" Ellen Key says: "Corporal punishment was long ago admirably described by Comenius, who compared an educator using this method with a musician striking a badly tuned instrument with his fist, instead of using his ears and his hands to put it into tune. These brutal attacks work on the active sensitive feelings, lacerating and confusing them. They have no educative power on all the innumerable fine processes in the life of the child's soul, on their obscurely related combinations.

Corporal punishment has no educative power.

294. "Only when men realise that whipping a child belongs to the same low stage of civilisation as beating a woman, or a servant, or as the corporal punishment of soldiers and criminals, will the first real preparation begin of the material from which perhaps later an educator may be formed.

The use of corporal punishment indicates a low stage of civilisation.

295. "Corporal punishment was natural in rough times. The body is tangible; what affects it has an immediate and perceptible result. The heat of passion is cooled by the blows it administers; in a certain stage of development blows are the natural expression of moral indignation, the direct method by which the moral will impresses itself on beings of lower capacity. But it has since been discovered that the soul may be impressed by spiritual means, and that blows are just as demoralising for the one who gives them as for the one who receives them.

Blows just as demoralising for those who give as for those who receive them.

296. "The educator, too, is apt to forget that the child in many cases has few moral conceptions as the animal or the savage. To punish for this is only a cruelty, and to punish by brutal methods is a piece of stupidity. It works against the possibility of elevating the child beyond the level of the beast or the savage. The educator to whose mind flogging never presents itself, even as an occasional resource, will naturally direct his whole thought to finding psychological methods of education. Administering corporal punishment demoralises and stupefies the educator, for it increases his thoughtlessness, not his patience, his brutality, not his intelligence. . . . . .

Abolition of punishment would encourage psychological methods of education.

297. "Nothing would more effectively further the development of education than for all flogging pedagogues to meet this fate. They would then learn to educate with the head instead of with the hand. . . . . .

Pedagogues should be taught to educate with the head instead of with the hand.

298. "Blows call forth the virtues of slaves, not those of freemen. . . . . The exercise of physical force delivers the weak and unprotected into the hands of the strong. A child never believes in his heart, though he may be brought to acknowledge verbally, that the blows were due to love, that they were administered because they were necessary. The child is too keen to know that such a 'must' does not exist, and that love can express itself in a better way. Lack of self-discipline, of intelligence, of patience, of personal effort —these are the corner stones on which corporal punishment rests. . .

Blows call forth the virtues of slaves, not those of freemen.

299. "I am only speaking of conscientious, amiable parents and teachers who, with pain to themselves, fulfil what they regard as their duty to the child. These are accustomed to adduce the good effects of corporal discipline as a proof that it cannot be dispensed with. The child by being whipped is, they say, not only made good but freed from his evil character, and shows by his whole being that this quick and summary method of punishment has done more than talks, and patience and the slowly working penalties of experience. Examples are adduced to prove that only this kind of punishment breaks down obstinacy, cures the habit of lying and the like. Those who adopt this system do not perceive that they have only succeeded, through this momentarily effective means, in repressing the external expression of an evil will. They have not succeeded in transforming the will itself. It requires constant vigilance, daily self-discipline, to create an ever higher capacity for the discovery of intelligent methods. The fault that is repressed is certain to appear on every occasion when the child dares to show it. The educator who finds in corporal punishment a short way to get rid of trouble, leads the child a long way round, if we have the only real development in view, namely that which gradually strengthens the child's capacity for self-control. . . . . .

Punishment may momentarily repress the external expression of evil will, it does not transform the will itself.

300. "What burning bitterness and desire for vengeance, what canine fawning flattery, does not corporal punishment call forth? It makes the lazy lazier, the obstinate more obstinate, the hard, harder. It strengthens those two emotions, the root of almost all evil in the world, hatred and fear. And as long as blows are made synonymous with education, both of these emotions will keep their mastery over men. . .

Corporal punishment strengthens the emotions of hatred and fear which are the root of almost all evil in the world.

301. "How many untrue confessions have been forced by fear of blows; how much daring passion for action, spirit of adventure, play of fancy, and stimulus to discovery has been repressed by this same fear? Even where blows do not cause lying they always hinder absolute straightforwardness and the downright personal courage to show oneself as one is . . . . . So long as the home and the school use this methods of education, brutality will be developed in the child himself at the cost of humanity. The

Blows cause lying, and hinder straightforwardness and courage.

child uses on animals, on his young brothers and sisters, on his comrades, the methods applied to himself. . . . . .

302. "No matter where one turns one's gaze, it is notorious that the externally encouraging or awe-inspiring means of education, are an obstacle to what are the chief human characteristics, courage in oneself and goodness to others.

303. "A people whose education is carried on by gentle means only (I mean the people of Japan), have shown that manliness is not in danger where children are not hardened by corporal punishment. These gentle means are just as effective in calling forth self-mastery and consideration. These virtues are so imprinted on children, at the tenderest age, that one learns first in Japan what attraction considerate kindliness bestows upon life. In a country where blows are never seen, the first rule of social intercourse is not to cause discomfort to others. It is told that when a foreigner in Japan took up a stone to throw it at a dog, the dog did not run. No one had ever thrown a stone at him. Tenderness towards animals is the complement in that country of tenderness in human relationship, a tenderness whose result is observed, among other effects, in a relatively small number of crimes against life and security.

Japan has shown that gentle means are effective in calling forth manliness, self-mastery and consideration.

304. "War, hunting for pleasure, corporal discipline, are nothing more than different expressions of the tiger nature still alive in man. When the rod is thrown away, and when, as some one has said, children are no longer boxed on their ears but are given magnifying glasses and photographic cameras to increase their capacity for life and for loving it, instead of learning to destroy it, real education in humanity will begin."

Real education in humanity will begin only when the rod is thrown away.

305. In all that has been said above it will be noticed that the objections raised against punishments are in reference to behaviour or wrong doing. There is no reference at all to punishment for intellectual faults, for ignorance or natural dullness. The reason is that punishment for these faults is never even dreamt of by the best educators. We notice, however, that many teachers punish children oftener for intellectual faults than for delinquencies of conduct. It is absolutely wrong and

Punishments for intellectual short-comings and natural stupidity entirely wrong and unjust.

unjust to punish children for intellectual faults. If they are intellectually weak or dull it is no fault of theirs. If they are ignorant or indifferent or wanting in intellectual effort the fault must be with either the method of teaching or the incapacity of the teacher. We know well how the wrong methods in vogue now in schools and inefficient teachers make even intelligent boys dull.

The necessity for punishment may be entirely obviated by proper care in the training of children from infancy.

306. If proper care and vigilance are exercised in the training of children from their very infancy and if steps are taken to form right habits and correct faults of behaviour by gentle means and admonitions, and by proper methods, at the right times and on the right occasions, during the early years of childhood, there would scarcely be any need for punishment even for wrong behaviour or conduct. But owing generally to the indifference or ignorance of parents or teachers in training children in the early years of their life punishment may, failing gentler means, be sometimes found necessary to correct a bad habit or wrong behaviour. Punishment in such cases should follow, as far as possible, nature's method. Nature punishes faults in a very effective way. If one goes too near a fire he is burnt; if he plays with a knife he hurts himself. Similarly if a child becomes obnoxious to others it may be sent away into another place alone by itself. If a child carelessly loses something belonging to him he should be made to feel the inconvenience of going without it; and so on. In this way if the child be made to feel the punishment as the direct consequence of, and appropriate to the fault and as its logical sequence, the effect would be surer and more lasting than if some arbitrary punishment entirely unconnected with the fault were inflicted, and there would not be that resentment and sense of injustice which children often feel with regard to arbitrary, inappropriate and disproportionate punishments.

Punishments when necessary should follow nature's methods—they should be the direct consequences of the faults.

307. If Madam Montessori has been able to train up children descended from parents born and bred in one of the worst slums of Rome, without resorting to the usual forms of punishment and if the children trained under her method in the "Children's Houses," are generally found better behaved and more disciplined—calm, happy and interested in their

Madam Montessori's success in training children to be better-behaved and more disciplined by gentler methods.

work, there is no reason why children born under more favourable circumstances could not be traine up to be well-behaved and disciplined without the use of external forms of punishment.

308. The following account of the treatment of naughty children given by Mrs. Fisher, in her book "*A Montessori Mother*," will serve to illustrate the method employed by Madam Montessori in the Case dei Bambini ("Children's Houses") to correct naughtiness in children: "I asked, of course, the question which obsesses every new observer in a Children's Home, 'But what do you do, with all this fine theory of absolute freedom, when a child *is* naughty? Sometimes, even if not often, you surely must encounter the kicking, screaming, snatching, hair-pulling, bad child!' I was told then that the health of such a child is looked into at once, such perverted violence being almost certainly the result of deranged physical condition. If nothing pathologically can be discovered, he is treated as a morally sick child, given a little table by himself, from which he can look on at the cheerful, ordered play of the schoolroom, allowed any and all toys he desires, petted, soothed, indulged, pitied, but (of course this is the vital point) severely let alone by the other children, who are told that he is 'sick' and so cannot play with them until he gets well. This quiet isolation, with its object-lesson of good-natured play among the other children, has an hypnotically calming effect—the child's 'naughtiness', for very lack of food to feed upon, or resistence to blow its flames, disappears and dies away."

Example of treatment of naughty children in the Montessori "Children's Houses."

309. But the principle of freedom and the abolition of punishments which Madam Montessori advocates and practices in her system of education are not to be misconstrued into absolute license to children to do any and every thing they like on all occasions as some unwise parents do at present. She maintains that the anti-social and disagreeable acts of little children must be repressed, but not in the way in which it is generally done. Speaking of schools where the teachers had interpreted the principle of freedom too loosely, she writes: "When the teachers were weary of my observations, they began to allow the children to do whatever they pleased. I saw children with their feet on the tables, or with their fingers in their noses, and no intervention was made to correct them. I saw others

Freedom not to be confounded with license.

push their companions, and I saw dawn in the faces of these an expression of violence; and not the slightest attention on the part of the teacher. Then I had to intervene to show with what absolute rigour it is necessary to hinder, and little by little, suppress, all those things which we must not do, so that the child may come to discern clearly between good and evil.

Anti-social and disagreeable acts of children must be repressed, but by suitable means.

310. "If discipline is to be lasting, its foundations must be laid in this way and these first days are the most difficult for the directress. The first idea that the child must acquire, in order to be actively disciplined, is that of the difference between *good* and *evil*; and the task of the educator lies in seeing that the child does not confound *good* with *immobility*, and *evil* with *activity*, as often happens with old-time discipline. And all this because our aim is to discipline *for activity, for work, for good;* not for *immobility*, not for *passivity*, not for *obedience.*"

Good not to be confounded with immobility, and evil with activity.

311. I will close this section with a quotation from an article on "*The Self-Teaching of Children*," in the *To-morrow* of June 1921, by Norman MacMunn, an eminent English educationalist and a daring and brilliant pioneer in the field of education who has been experimenting in the auto-education of children, an account of which is published in his "*The Child's Path to Freedom*" which deals with auto-didactic methods both in their practical and theoretical bearings. He says: "Systems of education that can only be carried out through rewards, punishments and the artificially stimulated spirit of competition should carry with them their own sentence of death. There is a natural appetite of the mind as of the body; and it is only a traditional blindness to the natural workings of the mind that fails to recognise in current education a greater liberality in tonics and *apéritifs* than in the provision of a healthy diet—and having recognised such a strange mental regimen for what it is worth, does not allow it to be laughed out of existence as obsolete and incongruous."

MacMunn's auto didactic methods.

Tonics and aperients not necessary to whet the natural appetite of the mind to learn.

VII.—INDUSTRIAL AND TECHNICAL EDUCATION.

312. It is not meant to deal with the large and important question of technical education at any length, in this section. It is a task beyond my humble capacity. All that is intended is to offer a few general remarks about some misconceptions underlying the present insistent demand for industrial and technical education and the establishment of technical schools, for Parsees. In the letter addressed to the Parsee Punchayat Trustees by the Zoroastrian Association recommendations are made for the establishment of technical schools for Parsee children and for arrangements being made in all the Parsee Charitable Schools for industrial education for those whose mental deficiencies incapacitate them to undergo and pass the School Leaving Examination, as is done in the J. N. Petit Parsee Boys' Orphanage.

Some misconceptions underlying the demand for industrial and technical education for Parsee children.

313. To take the latter point first, it seems to be assumed that it is a waste of time and energy to try to give a sound general education upto the adult age to boys who are found, under the present system, not endowed with mental capacity sufficient to prepare for the School Leaving Examination, that such boys are, therefore, fit for some kind of industrial education, and that consequently it is advisable to instruct them in some trade or industry such as carpentry, coopering, tailoring, printing, cane-work, book-binding, etc., from an early age. As the large majority of our boys in all schools fail either to complete the course of, or pass, the School Leaving Examination, this assumption and the conclusion based upon it would mean that the majority of our boys are only fit for, and would have to be satisfied with occupying a very low position in life—in chronic want if not poverty—, being dependent on some poorly remunerated industry or art in which, as indicated in paras 20 and 21 of the Committee's Report, they stand little chance of competing on equal terms with Hindu and Mahomedan artisans whose standard of living is lower than that of Parsees. Is this true and is this an ideal to be aimed at or desired for a community like ours?

Wrong assumption that a large number of Parsee boys are not endowed with mental powers sufficient to study for the School Leaving Examination.

Is our ideal to be to train up the larger proportion of our boys to be ordinary carpenters, fitters, printers, etc ?

314. It is doubtless true that under our present system of education in which all boys are required to undergo the crushing process of preparing for the School Leaving Examination by the potent method of cramming, the majority of them are left stranded at the end or before the completion of the course, unfit for and unable to find a suitable occupation or means of living. The time, labour and expense spent on their education is thus to a very large extent wasted.

It is true that the majority of our boys fail to pass the School Leaving Examination.

315. The fault, however, cannot be laid at the door of the students. It cannot be denied that there must always be some children in our community, as there are every where else, whom, on account of their physical or mental deficiency, it would be very difficult, if not impossible, to educate sufficiently to turn them out efficient adults in after-life and capable of maintaining themselves, and those dependent upon them, in competence. Their number, however, could not be very large in our community. The cause, therefore of so many of our children failing to profit by the education which they receive in our schools, is not *their* incapacity, but to the incapacity of the teachers and more especially to the wrong methods of teaching in vogue at present. With capable teachers and the use of right methods it would be possible to so educate the majority of our children according to their capacities and aptitudes as to thoroughly fit them for their future position and career in life whatever they may be. If Dr. Montessori could, by her methods, succeed in training mentally deficient children of the State Orthophrenic School (Institute of the Feeble-Minded) so that they were able to pass public school examinations with more ease and with higher marks than normal children prepared in the old way, there is no reason why the majority of our children could not be educated well enough to be efficient adults in life, and, if need be, even to pass the School Leaving Examination provided only that competent teachers are employed and the right methods of education used.

It is not the boys' fault at they fail to pass the examination, the fault lies with the teachers and the wrong methods of teaching.

When even mentally deficient children trained by the Montessori methods can excel normal children in public examinations, there is no reason why the majority of our children should fail to pass the School Leaving Examination.

316. The idea that the large majority of our boys fail to pass the School Leaving Certificate Examination because they are mentally incapable of doing so and that they should therefore be early specialised in some petty art such as ordinary carpentry, coopering, printing, etc., is based on false premisses and wrong in principle. Rightly considered our endeavour should rather be, not for early specialisation, but for a sound general education to every boy upto the adult age, and only thereafter a specific education suited to his aptitude and capacity.

Industrial training at an early age unnecessary and wrong in principle.

317. The great value and importance of a general liberal education even for those whose subsequent careers lie in industrial pursuits is well recognised in all well organised State systems of education. It has been practically and convincingly proved by the system of State education in Denmark which is dependant for its prosperity chiefly on agricultural industries. In an article on "Education and Agricultural Progress in Denmark and Ceylon," in the *Tropical Agriculturist*, Dr. Ananda K. Coomaraswamy, D. Sc one of the foremost authorities on Indian painting and sculpture, wrote: "It is well known that the progress of agriculture and growth of prosperity in Denmark during the last twenty or thirty years have been remarkable. Without going into details their enormous export trade to England of breakfastable commodities such as butter, eggs, bacon, etc., are alone a proof of this. . . . . It is claimed by the Danes that their success is largely due to the development of the people's intelligence by means of education. . .

Value and importance of general education before specialisation.

Sate system of education in Denmark.

"Let us enquire into the Danish system, to which the Danes themselves attach so great a value. I shall extract my account from a report of a deputation sent from Ireland to study co-operative agriculture in Denmark, "Report on Co-operative Agriculture and Rural Conditions in Denmark." Dublin, 1904:—

"The most important branch of the system of education in Denmark lies in the series of Popular High Schools and Agricultural Colleges. . . . . The Popular High Schools do not teach how to make butter, cure bacon, or to plough, although

Denmark's prosperity due to its industries in agricultural products.

Denmark has become a wealthy nation by its yield of agricultural produce, chiefly for the English market. Improvements in reading, writing and arithmetic, together with the history of all nations, but especially the history and literature of Denmark, are taught. A strong religious feeling permeates the whole course of instruction. *National songs and folklore play a more prominent part in the system of education than any other subject.* A most remarkable incident was witnessed ; prior to a lecture being given, the whole of the pupils—in this case numbering 108 full-grown men—sang an old Danish national song as an introduction to the work before them, and this appears to be the custom in the schools before commencing nearly every lesson or lecture. The whole theme of the song was the inspiration of the peasant with hope and enthusiasm and his capacity as a citizen. It is claimed in Denmark that this *general education*, obtained at the High Schools, and not so much the technical education, has been the development of the country. . .

Development of Denmark due not so much to technical as to general education.

" The aims of the Danish people, for which these schools are working, can be classified under these heads:—First and foremost, to foster the love of country and national feeling. . . . The second aim is to educate the people that they make full use of their free constitution ; and the third to prepare the young to better fit them for the fight of existence, which is daily becoming more acute. To attain these objects the first essential appears to be to develop the personal character and to make the young man and woman true and honest Danes. To do this, they rely more on lectures, giving instructive and interesting examples of the history, and teaching the best literature of the nation than anything else. Concurrently instruction in discipline is given, followed by instruction in the services, on which are based the economic success of agriculture.

Classification of Danish schools.

" In many cases there is attached to the High School a course of technical agriculture, or an Agricultural College, but these latter are not nearly so numerous as the Popular High Schools. . . . The object in placing an Agricultural School in close proximity to a High School, renders it possible for a teacher to give instructions in both schools, and also it creates to some

High school education combined with agricultural instruction.

extent a desire on the part of the pupil in the Popular High School to return the following year to the Agricultural College. .

"The result of this patriotic and practical system of education unquestionably justifies the high compliment paid to the Danish peasant by the Norwegian poet, Bjoirson, who describes them as 'the best enlightened peasantry in the world,' and it is particularly worthy of notice, and perhaps the inevitable product of the system itself, that the different classes of the Danish people co-operate for educational purposes in a manner unknown, and certainly never equalled in any other country. . . . . .

Danish peasantry the best enlightened in the world.

"The same ideas with regard to education prevail throughout the Agricultural Colleges, *national character and history being more important than anything else*, concurrently with the development of which, courses in agricultural instruction are given. The courses of instruction consist of Natural History and Literature (which in all cases stands out foremost), Physics, Chemistry, Natural History, Anatomy, Physiology, with practical demonstrations. . . . .

Even Agricultural Colleges include in their curricula many subjects of general intellectual culture.

"The problem presented to educationalists was: *How to impart a certain amount of intellectual culture to the people without putting them out of concert with agricultural work.* The solution was found in the Popular High Schools, and almost every educated Dane will at once assert that the great economic results achieved by the Danish people are in a great measure due to these establishments. . . ."

"From all this it may be concluded that the Danish Popular High School system of education, and the thousand and one forms of organisation which have sprung from it, have rendered Denmark absolutely free of the existence of what might be described as a lower order, or one without well-defined vital interest and standing apart from the spiritual life of the nation.

Lower classes absent in Denmark.

318. It is true that there is now a growing trend especially in Germany and America, in favour of vocationalising of education at least in the case of the young workers who have to earn their living from a very early period in life, and who can therefore

Growing trend towards vocationalising of education, in Germany.

only get a general education, if it can be given him at all, along with and through a practical or rather vocational training. That this does not mean early specialisation and instruction merely for some particular vocation without any thought to the cultural aim of education will be seen from what Dr. Kerschensteiner says, in the chapter on "Vocational or General Education," in "*The Schools and the Nation*": "The first duty of all education is to encourage each individual to realise his own work and to strengthen his powers by devoting to it all his intelligence and all his might. Vocational education is the door to the education of the man. The modern peasant (depicted by Passow) who could speak Greek, but who on account of his lack of knowledge or his inability, let his farm go to ruin, would make a deplorable impression on us in spite of his acquaintance with Homer or Sophocles. Of course, if the education of a man is to stop at his education for a trade, or if—to express it more correctly—the two are artificially separated, as is usually done nowadays, we shall certainly not rear men but one-sided, narrow minded boors. . . . . These considerations alone must eventually bring us to the demand which we had formulated from the standpoint of the education of humanity; namely, the combination with vocational training of that education which shall make the individual understand, participate in, and respect the duties of the whole in which he is but a unit."

Cultural aim of education not neglected in vocationalising of education.

Education merely for a trade without cultural education would produce only one-sided narrow minded boors.

319. Adelia H. Taffinder, in an article on "Vocational Guidance", thus describes the vocational movement in America: "A recent Report of the United States Commissioner of Education contains the statement that 'the vocationalising of education remains the dominant note of the year. It will probably continue to be of paramount importance for many years, since the vocational movement in its larger aspects bears such vital relation to the whole problem of widening democracy.

The new ideal of vocationalising of education in America.

"Professor Ernest Carroll Moore of Harvard University in a magazine called *Religious Education* states that the world seems to have entered upon an educational renaissance far more important and more wide reaching than any educational revival through which

it has yet passed. . . . . This whole vocationalising effort is to help the student to idealise the real. Many educators to-day are coming to the conclusion that the present curriculum of the school or college has a decided tendency to unfit the youth for the part he must play in the battle of life. Studies must take the life form, education must be vocationalised throughout and students must be given opportunity to acquire the knowledge which they will require for their art. To teach the young, that each one of them has a place and a work to do, and that his main business in youth is to find out what that work is and to fit himself most diligently to do it, seems to be the latest version concerning education . . . . . but vocational training alone is not enough. There must be vocational guidance along with it. The teacher in the grade schools is beginning to realise that it is part of her duty to develop discrimination, observation, and intuition, so that she may discern the signs of budding talent, and to awaken the child to self-knowledge concerning his own special powers; and to point the way towards the exercise of those powers for his future livelihood. . . . . .

Each child should be taught to know his or her place and work in the community and to fit himself or herself to do it.

"The edict is that the schools must not only train; they must also foster and direct. As industry has become more complex and more specialised intelligent guidance has not kept pace with this complexity. . . . . Professor John Dewey, the author of the popular sociological book, *The Schools of To-morrow*, has a story about a swimming pool in a certain city where youths are taught to swim by repetition of aerial drill in swimming movements, but without ever going into the water. When one boy thus instructed was asked what he did when at length he found himself actually immersed, he replied: "sunk." This is said to be a true story and affords illustration of the experience of natural born artisans or mechanics confronted with a school training based on words alone. Normal schools are training vocational guides or teachers, agricultural schools are training farmers, for the world is coming to see greater importance of right preparation for the ninety-five manual workers in society than for the five professional men alone. It is prodicted,

Besides vocational training there must be vocational guidance along with it.

The failure in actual life of natural born artisans or mechanics receiving a school training based on words alone.

that the movement will not stop until there is an equal opportunity for all the children of all the people, until every youth is given the best equipment for the highest service. . . . . "Of the thousands of boys who have entered the trade schools of Massachusetts, only two per cent. have altered their first determination, though the privilege of changing is open to them at any time.

"Two problems apparently confront the vocational guide. The one is to give the youth, or to obtain for him, sound advice concerning the great decision which he is soon to make. The other is to lead the youth to self-discovery as shall make his own judgment of value in the matter. The life of each of us is his own, to be lived well or ill on his own responsibility. The chief object of every counsellor is to aid the youth to a clear understanding of himself, therefore of his aptitudes, abilities, interests, ambitions, resources and limitations.

"There is no fear that the vocational motive in the common schools will lessen genuine culture in the community, either aesthetic or moral. True culture involves, on the one hand, reverence, honesty, sympathy, industry, and on the other, in Arnold's celebrated phrase, "An acquaintance with the best that has been thought and done in the world."

No fear that the vocational motive in the schools will lessen culture.

320. Vocationalising of education, it is to be understood, does not mean early specialisation or vocational education as such. The aim of the first is the development of the powers of the mind and general culture through a vocational training; that of the latter on the other hand, is to provide a training specially designed so as to prepare a person for a certain art or occupation, and it does not, as a rule, include the cultural aim of education except incidentally. There is of course no reason why vocational education should not be carried out so as to cover the general education of the boy or girl and make it of value from the cultural standpoint of education, and in the best vocational schools of the present day these two aspects of education are generally so combined. Vocationalising of education is an attempt in the same direction. The value of a general and liberal education in vocational training, is now well recognised, and it is therefore embodied in the prevocational course suggested in paras 36 and 37 of the Committee's Report.

Vocationalising of education not the same thing as vocational education.

321. In an address given before the Headmasters' Conference, Madras, in August 1919, on "Secondary Schools in the United States of America" by Rev. W. M. Zumbro, Principal, American College, Madura, he said: "With the secondary schools definitely organized on a democratic basis, the old distinction between liberal or cultural education and vocational or practical education tends to disappear.

The old distinction between cultural and vocational education no more holds good.

"The old idea of a liberal education was that a liberal education is necessarily a classical or literary education, and the conservative supporters of the old idea have deprecated the modern tendency to introduce and emphasize studies which are related to present-day economic ideas, i.e., 'practical subjects.'

"Those who favour the introduction of courses of study which tend to fit pupils to take their place as workers in the various fields of industry, have insisted on a progressive revision of the definition of a liberal education so as to make vocational education a part of a liberal education.

"Professor E. P. Cubberly in his discussion of the question, 'Does the present trend of vocational education threaten liberal culture?', has given a good statement of the position of those who claim that vocational education may also be a liberal education. . . . . .

Vocational education may also be a liberal education.

"The truly educated man is the man who combines both a vocational and a cultural education. His first duty is to be able intelligently to earn his living, do some part of the world's necessary work, participate in some of the needful activities of society, so that he becomes an efficient member of the social group. But in addition to this he must be able to enter sympathetically into the life of other times, and of other people of his own time, to appreciate the beautiful in nature and in art, able to interpret, understand and enjoy his world, and adjust himself happily to his environment. A cultural education is one that enlarges vision, widens and deepens sympathy, and introduces a man to new interests, thus enriching his life. On the other hand a vocational or practical education is one that enables one more efficiently to follow his chosen vocation. . . . . .

The truly educated man is one who combines both a vocational and a cultural education.

"With reference to vocation and education, at least four types o people may be distinguished in this world.

Four types of men.

1. The man without education and without vocation, the illiterate, inefficient individual who is barely able to maintain a meagre existence. This is certainly not the ideal.

The man without education and without vocation.

2. There is the man with education but without vocation, the individual who is cultured, but idle and useless. No man in this age with the world's work to be done has any right to be idle.

The man with education but without vocation.

3. Then there is the man who has vocation without education. He possesses specific skill in some line but without adaptability, without the power to think independently, with a low grade of general intelligence whom commercial interests are able to exploit for their own benefit. This individual descends to the grade of an unskilled labourer the moment invention produces a machine which renders labour in his particular line unnecessary. This is the type which trade school training given at too early an age produces.

The man with vocation but without education.

4. Finally we have the man with education and with vocation, the truly educated and efficient man, who can earn his living intelligently, participate wisely in the activities of his social group, perform adequately the duties of intelligent citizenship, and whose interests are such that they lead to the enrichment and moral force of his life. This last must always be the endeavour of the public school to produce." And such an education, it should be *our* endeavour to provide for our children.

The man with both education and vocation—the ideal to be striven for.

322. Charles Gilbert's views on the subject of industrial education in his "*What Children Study and Why*," may with advantage be quoted here. He says: "For training for a manual occupation properly conducted is mind training and to be most effective must include a very wide culture. Manual dexterity is only a minor result of the best manual training, even when directed toward a specific occupation. The trained mind is as necessary to the highest success in wood working or iron working as in surgery. So industrial training to be highly effective must be chiefly cultural. Indeed, one of the strongest

Industrial training also cultural.

arguments for the right kind of industrial training, though one frequently overlooked, is that it lifts the hand worker from the plane of the mere mechanic to that of the thinker, using his trained mind to get better mechanical results, it is true, but also able to use it to meet the broader demands of life. It produces not merely better mechanics, but better men. In a free state the man before the machine is as important as, in war, the man behind the gun. . . . .

Industrial training should produce not merely better mechanics but better men.

"We are so prone to rush to extremes. Sometimes I am tempted to think that we are in danger of losing our sense of proportion, our sanity, over this question of industrial training. There are those among us who would apparently turn all our schools into shops, who would put the hand before the brain and would sacrifice all the results of the devoted labours of those who have built up our magnificent system of high schools offering to all boys and girls the blessing of a liberal culture.

Liberal culture should not be sacrificed by putting the hand before the brain.

"The Age of Choice—One of the chief dangers of this extreme course is that of forcing young boys and girls into the choice of their life work long before they are competent to make the choice. Even many college graduates have not yet found themselves and are uncertain as to what work they should choose. We can all recall the various stages that we passed through before arriving at our destination, and some of us doubtless are not now sure that that destination is the proper one.

The age of choice for one's life work.

"Compelling children in the grammar school to make such choices is sure to increase the number of square pegs in round holes. It is not a variation of broad manual training, it is its antipode. Instead of helping the young to a knowledge of their aptitudes it closes the door of such opportunity to them."

Early specialisation would increase the number of square pegs in round holes.

323. In "*Education, Selective, Specific, Compensatory*," Michael West thus explains the preference given by many industrial firms to University graduates over technical school pupils: "The recruiting profession requires a large number of candidates to choose from. The more there are, the keener the competition—the more likely is the professional college to obtain the best natural material. Never mind if they have not learned anything of use to their coming studies; all

that can be taught afterwards. The great thing is to get hold of the boy of natural aptitudes. . . . . If the preparatory course were in any way specialised the range of opportunities to which it leads would be narrowed. . . . . It is therefore the greater advantage to the professions to combine and standardise their entrance qualifications. For the chances of each profession getting the man it wants are enormously increased. Let us suppose that one profession, e. g. engineering, were to start a more specific course and examination, in place, shall we say, of the matriculation. Only those boys who are not confident of their powers will forego the larger hopes in favour of the smaller certainty. The matriculation may bring failure, but it may bring tremendous success—a barrister earning 12 lakhs per annum. The boy who has reason to hope goes for the hope ; and the second rate boy, who fears, goes for the specific examination where the competition is not so severe. There also goes the boy of narrow powers, a mere engine-driver.

Professional and technical colleges prefer to have boys with a general liberal education rather than those with a preliminary technical knowledge.

"The engineering college finds that the products of its early specialisation are second rate—unambitious boys without originality or self-confidence, or else boys of a narrow range of powers. They abandon the course. Sometimes the true explanation is realised. But more often the theory is raised that 'early specialisation produces narrowness and lack of originality.' The case is quoted of Messrs. John Dewar & Co., who prefer to select the University graduate rather than the technical school pupil, however valuable a specific training he may have had for the work he is to do. Messrs. Dewar realise that in the technical school they are selecting from the already rejected or the already narrow. In the University they find the wider, or the more hopeful boys."

Products of early specialisation have generally a narrow range of powers and lack originality.

Many industrial firms prefer University graduates to boys from technical institutes.

324. The late Jamshedjee Tata, with his practical business instincts and vast experience and knowledge gained by his frequent travels in many countries, clearly saw the advantages of a general and liberal education for the technical work of industries, and with his usual foresight started a system

Jamshedjee Tata's forethought in inaugurating apprenticeship system for University graduates, in his mills.

of apprenticeship for University graduates, in the Mills established by him, for training them up for the higher posts in them which has been fully justified by the success it has achieved.

Lord Chelmsford on the employment of University men in commercial and industrial concerns.

325. Our late Viceroy His Excellency Lord Chelmsford, in his *Chancellor's speech at the Convocation of the Calcutta University*, on the 5th January 1920, also recommended Indian industrial firms to employ University graduates in their concerns. He said: "Through the industrial development which is now beginning, I look forward to finding fresh avenues for the employment of your graduates. But let me impress this upon them with all the earnestness in my power. Theory divorced from workshop practice can never make masters of industry. They have to go through the mill. They must be acquainted with all the detail of the manual work which goes to make an industry. They must be ready to commence at the bottom, otherwise it is impossible that they should control and guide those whom they employ. And looking at the problem from the other side, let me impress upon the employers the advantage of having men in their service of good general education. One of the most marked features of commercial and industrial development in England at the present moment is the use to which the great firms are putting University men. They are aware of the value of a sound education and they are enlisting in their service men of academic distinction. I look forward to this happening here. But do not mistake me. The mere possession of a degree does not in itself qualify for such employment. Indeed if you misunderstand the meaning of University training, it may be a positive disadvantage. A degree means no more than that you have passed through certain limited tests, and if you regard it by itself as the certain passport to professional, industrial or commercial success, you will find yourselves grievously mistaken. But the fact that you have gone through the intellectual training of a University career should give you an incalculable advantage over those who have not had a similar training. Your efforts, however, must not be relaxed. You will have to go to school again in your surroundings, beginning from the lowest form but with this great encouraging fact to help you, that your University training has given you an agility and nimbleness of mind, which will go far to enable you to outdistance

your rivals in the race for promotion. The rest must depend on yourselves."

326. When a course similar to that suggested by the Zoroastrian Association for early specialisation in the case of students found incapable of being prepared for the School Leaving Examination, was suggested for the schools managed by the Education Department of Scotland, Professor Laurie, Principal of the Heriot Watt College, the great technical college of Edinburgh, condemned it totally in these words: "There is another aspect of this vocation school idea. It is essentially undemocratic. It means that at the age of 12 every child's future is to be finally fixed. Unless he can pass certain examination tests his general education is to cease, and he is to be trained merely as a hewer of wood and drawer of water. In future the community is to be divided into two classes—and this division is to take place at the age of 12—the class that is to receive the benefit of a general education, and those others that are to be condemned to cease their general education. This division of society into two classes is to depend on the verdict of the school-master or Government inspector. The able brain is often the slowly growing brain. How many of the able men of to-day in business or affairs could have passed the school-master's test at the age of 12? How many of the school-master's pet clever boys ever come to anything? This is what some people call giving equal opportunities to all."

Principal of Edinburgh Technical College condemns early specialisation.

327. Our aim should therefore be to give every boy a general liberal education upto the adult age before training him for any specific vocation which he may be fitted for by his natural aptitude and capacities. In order, however, to enable the boy to find out what line of work he is naturally fitted for and to make his choice of his life work, the course of general education should include a wide range of subjects of general usefulness in all departments of life, and sufficiently elastic to encourage any special aptitude the child may possess for art or science, literature or handcraft, so as to guide the boy to find himself and give his educators an indication of his bent towards any

Every boy to receive a sound general education with his training for a specific vocation.

Course of general education should be elastic enough for the boy to find himself as well as for the guidance of his educators.

special line of work. As stated in an article on "The Aims of the Rural Elementary School," in *The Athenæum*,: "no system of education can be sound if it ignores the fact that education is, as Ruskin once expressed it, not the equaliser but the 'discerner' of men. It is the business of the teacher not merely to train, but to find out what he is training; and he can only do this if the curriculum is sufficiently wide in its range to give every kind of ability a reasonable chance of showing itself. This aspect of the school as a winnowing ground of different types of ability is often forgotten by the advocates of early 'vocational' training. But, in fact, it is folly to give a child any 'vocational' training in the narrow sense of those words, until you have discovered what his real 'vocation' is, and that can only be discovered—except through a happy accident—by that careful exploration of the child's mind which a general and varied curriculum makes possible."

328. When the National Education movement was started in Bengal, a few years back, the leaders of the movement wisely recognising the importance of a general literary education in connection with technical education, had tried to combine both of them in their scheme. In an article on "Indian Nationalism and the British Empire," Bipin Chandra Pal stated their aim in these words: "They fully seized the very soul of true technical education and defined it 'as education in the art of the application of trained intelligence upon knowledge of suitable objects and materials, for the production of useful or artistic commodities.' It meant that intellectual education must proceed hand-in-hand with technical training. The Bengal National Council of Education, therefore, laid out the course of instruction in their schools and colleges in two parallel lines, one literary and general, and the other technical, running through the entire course of studies, primary, secondary, and collegeate. The lower handicrafts were thus joined to the lower standards and the higher and scientific technologies to the higher standards. The whole scheme was so arranged that after a minimum age, every student, who passed through our National schools and colleges, would be good for some art or craft and join some trade or industry for which his general education and corresponding technical or technological training may have fitted him."

A definition of technical education.

329. Another erroneous idea on which the recommendation of technical education for our boys is generally based is that as the literary field is now over-crowded and as there are now fewer opportunities and prospects in that line than in that of industrial arts and crafts, therefore our boys should have technical rather than literary and professional education. Now in the first place many of the old industries for which India was formerly renowned have died out and the industrial renaissance is still in its infancy. The field therefore in the technical line is at present very restricted, and what there is is already nearly over-crowded, or will soon be so. At the same time India has doubtless a great and promising industrial future before it and when properly developed it will afford ample scope and rich reward to all those who may be inclined towards industrial pursuits. One of the unanticipated results of the late great War is the spur given to the industrial development of India which promises to advance very rapidly in the future. But, merely on that ground, to divert the education of the majority of our boys in the direction of the technical arts, without taking into consideration their fitness for that line, cannot be considered a wise step, and would result in manufacturing square pegs for round holes. To determine the vocation of boys not according to their natural aptitudes but on account of the prospects there may be at the time in some particular line would again produce the result of over-crowding that line with an inefficient, inapt, and consequently insufficiently remunerated class of persons—the perennial source of the needy and the poor whose increasing numbers and wants no amount of charitable help is able to cope with. It is not the field there may be in any particular vocation which should decide what kind of education the boy is to receive ; it is his natural aptitude, his inclination, his capacities, which should primarily decide it.

The vocational training of a boy should depend on his aptitude and not on the field there may be at the time in any particular line as erroneously recommended, and often practised.

330. One more fallaceous idea in connection with the demand for technical education is that it is suitable for those boys who have not the high mental powers that are necessary for literary and professional studies, and that, therefore, boys with mediocre capacities should be trained for industrial arts and pursuits and only those having superior

Fallacy of considering technical education suitable for boys of mediocre mental powers, and literary and professional education for boys of superior mental capacities.

mental capacities should be educated for literary and professional pursuits. This again is an unjustified assumption. High mental powers are as necessary for success in the technical and industrial lines as they are in the literary and professional ones. The right course to be adopted is, as stated before, that every boy should be trained for any of these lines in accordance with his natural aptitude and not on the ground of his general mental capacities. The Rt. Hon. A. Bonar Law, M. P., in his speech, when installed in the office of Lord Rector of Glasgow University, in March 1921, said: "I have had personal experience of two forms of human activity—in business and in public life—and in my view the qualities which secure success are not essentially different in the two spheres.

Qualities which secure success are essentially the same both in the literary and the technical pursuits.

"It was one of the most famous of your Lord Rectors, the man perhaps of greatest intellectual endowments who ever devoted himself to British public life—Edmund Burke—who said: 'I have known merchants with the sentiments and the abilities of great statesmen; and I have seen persons in the rank of statesmen with the conceptions and the characters of pedlars.'

"This must be so, for it is true as was said by a great Scotsman—'Neither is understanding a tool as we are too apt to figure, but a hand which can handle any tool.' The industrial development of modern or at least of Western civilisation has left a wide field open for energy or ambition. The man who makes a real success in that sphere—I am not thinking of the man who accumulates wealth by the methods of the miser or secures it by the lucky coup of the gambler—must have great qualities, the qualities of force of judgment and even of vision."

Understanding is not a tool, but a hand which can handle any tool.

331. As regards the establishment of special Technical or Polytechnic Institutes for Parsees, people who recommend such a course appear to have no idea of the cost involved in establishing and maintaining them. Technical education is much more costly than literary education. While the real needs of our children in respect of a sound general education—the basis of all further educational progress—remain unprovided for the suggestion about the establishment of such institu-

tes—fully equipped and properly manned—is rather premature. We shall therefore have for the present to be satisfied with taking advantage of existing technical institutes, and institute apprenticeships for training in workshops and factories of large industrial firms, to provide for the needs of boys whose aptitudes fit them for the technical line, and make the best of the opportunities they offer at present.

———o———

CONCLUSION.

332. I must end here although other important points remain to be considered. This note is not intended to deal with the theory and practice of education in all its details. Such a detailed treatment does not come within its scope, and is, moreover, beyond my province and capacity. Having however for years past—ever since my college days—deeply felt and thought much over the extremely defective nature of the education given in our schools and colleges, and the necessity of its improvement, I have tried to keep myself acquainted in a general way with the current thought on the subject. In my note I have tried to show that the so-called education that our boys and girls receive at present is, in the opinion of those best qualified to judge, not only extremely defective but even harmful in some respects. I have also endeavoured to lay before our community the opinions of some of the best and most recent authorities on the general principles of education that should guide us in the reform and reconstruction of the education of our boys and girls. It now rests with the community to take steps to remedy this grave defect, by the help of experts in the matter.

333. In my humble opinion this question is of vital importance to our community as it concerns not only its future position and welfare but even its very existence. The smallness of our number in the vast ocean of the Indian population need cause us no anxiety. This fact in itself is no bar to our maintaining a high and honourable position in this country, as we have hitherto done, if we but keep ourselves fitted to occupy it. If we make our boys physically and mentally fit and alert, if we maintain and further cultivate the high character—truthfulness, honesty, industry, enterprise, self-reliance, liberality, fellow feeling, catholic spirit, etc., combined with a sane idealism—for which Parsees are noted, we need not fear any competition with mere numbers. Bigness is often confounded with greatness. The big, however, is not always great, and the small can be and is often great. A nation may be small in numbers but great in achievements and honour. History both ancient and modern furnishes many such examples.

334. The surest and the best way of maintaining and advancing the position we have acquired is to improve the *quality* of our education by adopting the principles and practice advocated by the best exponents of the science and art of education of the present day, so

that the products of that education may turn out thoroughly efficient and fit for the several avocations of their life—sound of mind and body, skilled in the practice of their vocations, good men and women, truthful, reverent and dutiful, and philanthropic workers in the uplift of humanity.

335. I appeal to the Punchayat Trustees and other leaders of the community as well as all those who have the interest and welfare of the community at heart, especially to the educated and the rich, to lose no more time in taking steps to put our education on a sound basis. I will reiterate once more that the first and most necessary step is to find the sinews of war. Nothing can be done without an adequate fund.

336. Let every parent desire and make an insistent demand for a better education for his or her children and co-operate and help to his utmost in the fulfilment of the task.

337. There are two most urgent needs of our community at present, housing and education, the former being immediately the more pressing problem facing the community. On the measures taken to provide for these needs properly and in time, will largely depend our future welfare and position. These two problems are so urgent that their solution can no longer be put off with safety. Large funds are necessary for both of them. But where there is a will there is a way. If proper steps are taken by the leaders of the community the raising of funds sufficient for the purpose is not beyond the capacity and liberality of the Parsee community. Let the rich pour out of his plenty his surplus lacs, the well-to-do his thousands, and each and every one as much as he can, to safeguard the future of his sons and daughters, of his kith and kin, and of his community so that the name and fame of this remnant of a once mighty race renowned for its noble traits of character no less than for its great empire and vast dominions, its valour, its power, its riches, and its civilisation, may once more shine forth in the pages of history for the arts and achievements of peace as it was in days of yore for its power, authority, dominions and conquests. The victories of peace, it has been truly said, are no less than those of war—nay they are greater. Let us all pull together with heart and soul in this noble work and God will crown our efforts with success. *Atha jamiyát yath áfrinami !* ("May it be as I pray !")

—o—

00069836

Digitized with financial assistance from the
Mr. Sangi
on 12 April, 2019